

AN
EXPOSITION
OF THE SECOND
Epistle of the Apostle Paul to
Timothy, the first Chapter.

WHEREIN

- 1 The text is Logically into its parts resolved,
- 2 The words plainly explicated.
- 3 A familiar Metaphrase annexed.
- 4 The several Doctrines thence arising deduced, and largely confirmed, 1. by Precept. 2. by Example. 3. by Arguments.

All which is accompanied with familiar and delightfull similitudes, for the better alluring the drooping affections to embrace the truth; and the forward will to obey it.

Lastly as the matter requireth: there is used, definitions, distributions, subdivisions, trials, motives, and directions, all which be of great use in their proper order.

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1629.

Handwritten note: This is the first edition of the work.

Handwritten: AN E + X

EXPOSITION

OF THE SECOND

INTERNATIONAL





TO THE RIGHT
WORSHIPFULL M^r

LEONARD PYMROY MAIOR OF

Plymouth, with the worshipfull Magistrates

his brethren; and to all who beare Office

in that Corporation, I. B. wisheth

Grace, Mercy, Peace.

S^r

S^rs and

M^r

LEO
NARD



Orthie Sirs, and much
respected friends, the
truth is, that if I would
follow the fashion of
the world, you should
then receive a large
commendation. For,

sure I am, many a man having narrower
footing, hath leaped farre, a smaller bottome
spun a long thread; and of lesse matter e-
rected a stately building. But I, to shun the

() 3

appearance

John

Amos. 5. 24.

appearance of flattery, silence the carping
aduersarie; and that, another day, my hand
might not cry my heart mercy, will turne
my prayſes of you, into prayers for you,
and exhortations to you, that, as you haue
begunne well; so you may neuer waxe
wearie, or proud in so doing. You are stiled
Gods, able by your example to bring good
or euill into fashion: the gouernment of the
inferiour lies vpon your shoulder. Where-
fore, doe iustice; and take heede of quitting
the guiltie, and condemning the innocent.
But let iudgement runne downe as the wa-
ters, and *righteousnes as a mightie streame*. In this
sea there must be no ebbing nor flowing:
the bankes at euery season, are to be full,
swelling ouer. Neither is this streame to be
staied for a moment, or turned another
way. If it should, iniquity in the meane
time would take her place: and whosoeuer
drawes, and drinckes of that puddle, shall
dye the death. Moreouer, you may not mixe
it, the mudde of iniustice with the pure
fountaine of righteousness: for, that will
hinder the current from sliding through
the channels of Iudicature, so cleerely and
speedily,

The Epistle Dedicatorie.

speedily, as the ludge of all the world expecteth, commaundeth. And, that this wels mouth may not be stopped, this streame stayed; or, by any vncleane carke cast into it, putrified; but runne strongly, purely, and spring for euer in your elections remember letbroes counsell to Moses, (*choose you out able men, fearing God, leuers of the truth, and hating couetousnes, though to be an inferiour officer.* Will not a little leauen, leauen the whole masse? And tel me, whe is the riuer, troubled? at any time? but when the mud is raised vpward, & the cleere water falleth downeward? Let the righteous rule, there wil be rest: but if the wicked beare sway, troubles shall come. Who wil put a sword into a mad mans hand? will he not beare it for nought? in gender strife, & cōcciue mischief? Depresse the profane puddle, exalt the cleare water: then shal God be with you, and all the people also goe home to their place in peace. I speake the truth, I dare not flatter; you are cleane (may I not adde *but not all*? Its a rare societie, that consists of none but Saints, a singular body without all blemish; and may we, can wee finde a corporation, that hath no vnfound

Exod. 18.

20.

21.

22.

1 Cor 5. 6.

23.

Jo. 13. 10.

The Epistle Dedicatorie.

James. 1. 20.
Reu. 12. 11.

2 Kin. 5. 13.

member in it? Will you credit me? haue you but one such? I could wish there were none at all. I accuse no mans person: Euery one must fall or stand vnto his owne master, & the *Wrath of man doth not accomplish the iustice of God.* Wherefore, he who is *righteous, let him be righteous still*; and if any be filthy, let him *wash and be cleane.* And, not to weary you with words; here you haue at the last, what some of you long since desired at my hands, viz. the first lectures at my comming to you, I preach't among you. Now may the wise see, what the world hath carped at, and the Preacher full often bin blamed for; as if the earth had not beene able to haue borne his words, nor he for the bitternesse of his spirit worthy to set a foot in Gods sanctuary. I confesse my corne may be mixed with chaffe, my coyne haue some slips; and my zeale not altogether according to knowledge; yet, my desire in Preaching & printing these Sermons, was and is, that sinne might be mortified, holines vivified, God our master after the best manner serued, and both speaker and hearer at the last day saued.

Here

The Epistle Dedicatorie.

Here you haue onely the beginning, but if the Lord will you may see, and receiue the ende of my labours with you. Truly, I shall greatly reioyce, if my weake indeauours proue, in the least measure, to you or any other profitable, and that they may, assure your selues, my prayer according to my power, to him, shall not be wanting, who is only able to giue a blessing. And thus commending you to God, I take my leaue; and will during life, alwayes rest

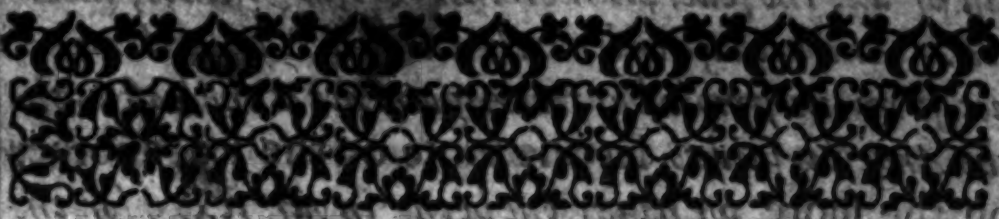
Yours in what he can
to doe you service: / B.

From Halifax in Yorkshire,
August, 19. 1624.

Here you haue onely the beginning, but
if the Lord will you may see, and receive
the end of my labours with you. Truly
I shall greatly reioyce, if my weak indus-
trious p[er]son, in the least measure, to you or
any other profitable, and that they may as-
sume your felices, my prayer according to
my power, to him, shall not be wanting.
Who is only able to give a blessing. And thus
commending you to God, I take my leave;
and will during life, always

Yours in what he can
to doe you service: 18.

Printed in the printing
house of I. B. 1624.



The Epistle to the Reader.

Friendly Reader; it were but labour in vaine to tell thee, why I made choice of this Epistle rather than another to treat of. For are not all Preachers sowers? So that if they breake up any little close, within the large pale that boundeth Gods great demaine, the holy letters, they cannot misse it, but keepe their compasse. Neither is it to any purpose to declare unto thee, why these lines are now put to publike light. For, is not all the graine in Gods garner, good? fit for the market, and to be set to sale? For, to omit many reasons, this is the very truth; that as Prognosticators usually write Almanackes, to and for that Climate wherein they be resident; so haue I made election of this portion, and now especially penned it, for that place, where and amongst whom the Lord for a few yeares by the hand of his providence cast me. Wherefore I will the rather informe thee of my method, in this succeeding treatise, the which, is this and thus.

In the first place (may it please thee to view it) thou shalt finde the text Logically into its parts resolved; next the words plainly explicated, then a familiar Metaphrase, as we apprehend the sense, annexed. And
last

To the Reader.

Rev. 10. 2.

last of all, the severall doctrines arising thence, deduced. And because ordinarily a deduct is to be drawne, not from one simple but two Arguments at the least, as the the Angell is said to set one foote on the sea, another on the shore, we have (one being in our text) for the better rise, borrowed a second from farre. But, usuall, either from the scope, and the connection; the words generally united, not particularly abstracted, the doctrines be collected. And for the heads, we have set them downe with little or noe amplification at all. For, to me (I am sure) and to the Corrector, Printer, and Reader; (I judge) it would, (had we done otherwise) have bene more painfull, chargeable, and not much profitable. But we have confirmed them at large: First, By Precept: Secondly, Example: Thirdly, Reasons: and last of all, we have mixed our whole discourse, with familiar and delightfull similitudes; for the better alluring out of the drouping affections; and the inclining of the froward will, both to embrace the truth, and put it in speedy execution. By Precept, understand some proposition equivalent to the doctrine propounded. By Example, that which hath in it the force of a command. For, the act is concrete with the precept, and cannot except notionally be abstracted. For, every good action effected, hath its rule by which it is guided. And by Reason, conceive a third argument, in producing whereof, the point in hand is more strongly confirmed. For, as when two colours are controuerted, we fetch a light, hold that betwixt them, by which the better is the better discerned by the eye of the body: So, when truth is in suspense, in the producing of a third Argument, the which we call a reason; and disposing it with the doctrine in forme of a Syllogisme,

To the Reader

Syllogisme, its the more conspicuous to the eie of our understanding. And the reason we vse Reasons, is in that we are to deale with men who haue reason, but want faith. And vntill the iudgement be soundly convinced, the Will will not be thoroughly reformed. For, as the needle guideth and maketh way for the thread; so doth the act of the faculty of the understanding, direct the act of the faculty of the Will. And we haue used similitudes for diuers reasons. 1. For they haue great force to convince the iudgement. 2. They allure the affections. 3. They better the memorie. And 4. They bring many things to speedy remembrance we had long forgot. As the shoemaker with his skinne, draweth on a close shoe; the huswife with corne, calleth the chickens from under the wings of their damme; and the Dittie brings to minde the matter and author on't: so will a similitude draw doctrines into mens shallow understanding, call out the dead affections, and bring the truth to remembrance, committed to memorie long agoe. And this one thing would I wish the man of God to take knowledge of, and to haue respect of, both in writing of bookes, and preaching of Sermons, first thoroughly to informe the iudgement, and then soundly to seeke to reforme the Will. Lay loude on that aboue all. For, with more ease may a man poynt out the truth to thousands, than perswade hundreds to practise it. For, the faculty of the Will, is the most corrupt of all others; and the Will is an unwilling agent to goe to worke. Similitudes therefore here be of good vse, and application must soundly set it on. Furthermore, we haue, as the matter handled would affoord, used definitions distributions, subdiuisions, trialls, motiues and directions: all which be of great vse in their proper order.

Finally,

To the Reader

Finally, to our power, we haue endeouored to comfort the feeble-minded, strengthen the weak, raise up the declined christian, and pull downe the proud minde of man, breake his flinty heart, and conuert him to God, by a close searching and insinuating application.

And Gentle Reader, if any phrase in this treatise, seeme tart vnto thee, when we come to presse a point; why, I must giue thee to vnderstand, that our people are not like other people. For, it is well knowne, that, in all seafaring and hauentownes (of which ours is not the least in our kingdome) there is such a concourse of all kinds of people from other countries, as dayly inhabitants; that we haue men, as of warre and worth, resolution and religion, fearing God, honouring the king, (the number whereof the good Lord increase an hundred times so many as they be, that the eares and eyes of all the world may heare and see them:) so haue we sinne and sinners of all sorts.

With vs (if any where) thou maist finde old mother Ignorance, cloathed with the robes of the blacknesse of darknesse; hauing two unnaturall (but, to her, naturall) twinnes in her lappe, Profanesse and Superstition: and this is her dailie Ditty; I sit as a Queene, I am now widdow, I shall see no mourning, neither (let Preachers prate what they please) will I euer be remoued. And we haue too, aged father Pride, cloathed in Purple, and fine linnen; who being drunke with wealth, as Lot, with wine, hath lien with his daughter Couetousnesse, committed incest, and she is deliuered of a monster, the which some call foxe-fur'd, Scarlet-robde, but I, mercilesse, remedilesse vsury. This Ostrich can eat and digest any kinde of mettall, especially money. This Canniball,

like

To the Reader

like a pickrell in a pond, or sharke in the sea, the lesser fishes, deuoures the poorer sort, with a plausible, invisible consumption. The greatest Clerkes (now sic!) in our Kingdome may, seuen times more, spit this strumpet in the face, yet she hath a whores forehead, and will not be ashamed.

Meager and Pale-face't enuie hath his roost with vs. He lookes like a Ghost wrapped in a winding sheete, or peeping out of a coffin: for, with the hot pursuite of spotlesse purity, innocent pietie, he hath so fret his flesh, and worne his spirits, that he is fallen into a neuer-to-be-cured deadly consumption. This insatiable cormorant, feedes on the tenderest corps, drinks the purest blood, and still cryes for more, as Rachel did for children, or else he will dye. And as risibilitie is an inseparable adiunct to a reasonable creature: so is damning drunkennesse to these Cinque-ports. Therefore, we are sure of this guest. Sometimes, we haue met him staggering in the streetes, with long lockes, red eyes, mounds in his face, and a stinking breath flying from his mouth; and his attire, with spuing, falling, and tumbling in the mire, polluted from his felt to his foot. Many times he lyes speechlesse, yet when he speaks, its the very language of Hell.

This Chymist, by a virtuall power and dayly habit, can turne bodies into barrells, men into beasts, and then, as the Diuels possessing the swine, carried them headlong into the riuer: so doth this Denill soule or body wherein he refterh, into the gulse of that sea, whose streames are fire and brimstone we haue now and then disorder put in, who lying winde) or rather wine) bound, falles to wooing and wedding. He comes, as Sathan said of himselfe

To the Reader.

Iob. 1. 7.

selfe, from compassing the earth to and fro; and he marryes, not till death (according to the iniunction of God and man) but a faire winde them depart. What shall I more say? we haue raging malice, and blind turbulent zeale, hanging like a Meteor betwixt heauen and earth, that, as an ill-bought fire-worke, lets fly at all.

But hitherto we haue spoken in the abstract; we will now a little touch the conerete.

We haue had with a crosse winde set sometimes on our shores, the vulgar Atheist, who saith in his heart, there is no God: and if in speech he professe him, yet in practice hee denies him. The proud treacherous purblind Papist, iust of that brotherhood (its to be feared) who erring from the true way stumbled on treason, and brake their neckes at Ti-burne. Yet these spread their good deedes, as the Heauens ouer the North-pole, and hang their saluation, like the earth, upon nothing. The Homini-fied, Godified Familist, who holds himselfe, if once full come, to be as perfect as Adam his father was in Paradise. And we say so too, but then hee must be considered, as hee was after his fall, not before it. The mutable newfangled Anabaptist, who will weare no weapons, haue all things common; yet wrangles with his brethren, whether hee is to be baptized on the head or heeles; for (a worthe reason) Christ, its said, washed his Disciples with water on the feet. The strict precise Separatist, censuring his equals, speaking ill of them in authoritie, whose vniust rent from our congregations, like the divisions of Ruben, haue made great thoughts of heart. And, to conclude,

Iudg. 5. 15.

(for

To the Reader, T

(for I am too prolix,) we have had the common Protestants, who lead their lives in Follie (especially at that never to be forgotten golden age, wherein so many went they knew not whither) who carried themselves, as if their tongues had beene pieces, their breath Gunpowder, the opening of the mouthes, the giuing of fire with the match, and their oathes piercing Bullets to haue wounded their aduersaries; sometimes filching and fighting, whose swords, like Iobbs, would droppe out on the least occasion; ~~and both whilst~~ stepping from shoare to ship, would drinke soule-slaying hea'ths, euery carouse being seconded with the report of a Cannon, as if powder and shot had beene onely appointed to haue beat the aire, scare Crows, make o'd folke to start, and Cattell to runne a gadding. wee haue seene, (and shall againe,) the Dutch drinking, and our English for company take their shares with them, untill they began to re-cke en-de-sny, that is stabbe and slash, that their blood and bowels runne about their heeles. If this, then was thus, as it was indeed, shall not the men of God draw forth the arrowes of Gods vengeance, set them in the nock, and with an angry countenance, let them rattle amidst the congregation? whet the two edged sword of the word, make it sharpe and keene, to the hewing of the body of sinne, and the shredding of such sieues of corruption asunder? As the Prophet said, Is this a time to take bribes? so may I: Is this a people amongst whom to cry peace, peace? No verilie. wherefore, good Reader, out of thy ingenuous disposition, beare with my rude, rough, and uncouth

A

style.

S. W. R.

2 Kin. 7. 36.

To the Reader.

style. And thus I commend thee to God, these labours
to shine and the worlds light, with my selfe to thy favour-
able censure, and faithfull prayers: yet not without a
settled resolution (if the Lord will) to proceede fur-
ther in the publishing the remainder of this Epistle.

And thus I commend thee to God, these labours
to shine and the worlds light, with my selfe to thy favour-
able censure, and faithfull prayers: yet not without a
settled resolution (if the Lord will) to proceede fur-
ther in the publishing the remainder of this Epistle.

Thine in the Lord Iesus.

And thus I commend thee to God, these labours
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THE

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settled resolution (if the Lord will) to proceede fur-
ther in the publishing the remainder of this Epistle.

The principall heades handled, in
this Chapter. **verse**

Doctrines

Reachers are to maintaine the dignitie of their persons.

How a good name may be gotten.

Great sinners may become Saints.

Cautions to be used that grace be not abused.

Any relation to Christ is of great importance.

The lawfulness of our calling is to be insisted.

Trials if we be lawfully called to preach the Gospel.

Promotion cometh from the Lord.

Spiritual life is procured by the Gospel.

Salvation obtained through Christ Jesus.

Doctrines

Persons of good hopes are chiefly to be instructed.

There is a spiritual kind in the world.

Preachers are chiefly to affect, when they have begun or confirmed in the faith.

Salutations are not for complement but pietie.

The kinds of salutations.

Who are to be saluted.

A twofold limitation to be observed.

Whether we may salute him we know not.

The grace of God greatly to be wished for.

How grace may be got.

Mercie much to be desired.

Peace a principall thing to be sought for.

Men without grace have no true and sound peace.

The degrees of affection cannot be conered.

None more need of mercy than ministers.

God is a father, and his mercie great.

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AN
EXPOSITION
OF THE SECOND
EPISTLE OF THE
APOSTLE S PAUL
TO TIMOTHIE



His Epistles of the Apostles were directed either to Churches in generall, as the *Romanes*, *Corinthians*; or persons in particular, as, *Titus*, *Gaius*. And they were private men, as *Philemon*; or publike, as this *Timotheus*, who was a Minister of the Gospel, and (as some maintaine) the first elect

Bishop of the Church at *Ephesus*.

Now, for the more Methodicall proceeding in this our intended progresse, two things necessarily are to be considered, observed. 1. The *scope* or *end*, which our Apostle in penning this Epistle aymed at, intended. 2. The *many weightie Motives* or *Arguments*, he produceth to haue his purpose accomplished, thorowly effected.

B

True

True it is that as amongst various causes, there is one prime and first efficient, the which is God; so amidst severall ends, one principall and transcendent, which is his glory. For, as *Alpha* and *Omega*, are the initiall and finall letters of the whole alphabet; so is God, first and last, beginning and end of every creature. Taking therefore, as granted, that the choicest and chiefest marke our Apostle eyed, aymed at, was the glory of God, as doubtlesse it was; the subordinate shall be related, annexed, the which in this Epistle are comprehended, included.

1. He exhorteth *Timothie*, to cherish, stir up, and increase the gifts of God in him, and to be strong in the grace, which is in *Christ Iesus*. 2. To walke uprightly, sincerely, and not to diuert from the expresse patterne of sound words, which he had received, learned. 3. To doe the worke of an Evangelist, Preach the Gospel, in season, out of season; and to be faithfull, and painefull in the execution of his function. 4. With patience and resolution to beare the crosse, suffer affliction, and not to be ashamed of the testimony of the Lord *Iesus*. 5. He foretelleth him of perillous times; premonisheth him of evill workers, in generall, and giveth him a caveat, to beware of *Alexander the Copper-smith*, who had withstood his Preaching much, in particular. 6. Finally, he desires him to come unto him, and bring *Marke*, as also his Cloake, Booke, and Parchments with him. These be the inferiour, and secondary ends of *Pauls* penning this Epistle.

The arguments, whereby the Apostle would induce *Timothie* to discharge, and performe the forenamed particulars, are many, some whereof shall be mentioned. 1. because he was descended of faithfull & religious Parents. 2. From the good opinion the Apostle conceived of him. 3. In that he was well and rarely qualified. 4. Forasmuch as his calling was holy, and salvation certaine. 5. He would allure him by his owne example, being an Apostle, and a man of greater note and dignitie. 6. And also from the shame, which befell revolvers, and the honour, that redounded to *Onesiphorus*, who persevered in well-doing. All these are contained in the

the firſt Chapter: the reſt ſhall be omitted, except, when in this Diſcourſe, ſpeciall occaſion is offered, that they ſhould be produced, related.

In the two firſt Verſes of this Chapter, you haue the Preface, or Inſcription; in the reſt which follow, part of the matter, or bodie of this Epistle. In the Preface is contained a double deſcription, and a ſalutation: The former is of the Pen man, the latter of the perſon, to whom he writeth. The ſalutation is laid downe, as by the maſter of it, what he wiſheth, ſo by the perſons, who are to accompliſh it; and the one is God the Father, the other, Chriſt Ieſus our Lord.

The Analyſis
of the whole
Chapter.

In the third Verſe, where the bodie of this Epistle beginneth, we haue the Apoſtles carriage, and that toward God, and his ſonne Timothie. Concerning God, he acknowledgeth, that, he did ſerue him; for extent, from his elders; for manner, with a pure Conſcience. Now for his behaviour to Timothie, he confeſſeth, that, he did thank God for him, and alſo make mention of him in his prayers; for conſtancie, without ceaſing; for time, night and day.

The Apoſtle further declareth the earneſt deſire he had, to ſee Timothie, being induced from the end, the increaſe of his owne ioy, and by a twofold motive in reſpect of Timothie, the one was the remembrance of his teares, the other from the unfeigned faith he conceived to be in him. verſ. 4. 5.

In the ſix Verſe, Paul puts Timothie in minde, to ſtirre up the gift, which was in him, where he maketh mention of the efficient cauſe thereof, God, and the instrumentall, which was the impoſition of hands; vrging him to doe ſo, from a twofold reaſon; the former, in that he was freed from the ſpirit of feare; the latter, having received the ſpirit of power, &c. verſ. 7.

Moreover, in the next Verſe, he debaſeth his ſonne, from being aſhamed, and that firſt, of the Goſpell of Chriſt, and ſecondly, of him, his priſoner. Alſo he exhorteth him to ſuffer afflictions; for kinde, ſuch as accompanie the Goſpell; for meaſure, according to the power he had from God. Both of which alſo he preſſeth from the forenamed grounds in ver. 7. And likewiſe from the certaintie of his ſalutation, and the holineſſe of his vo-

anlylen A. and
the whole
of the
chapter.

cation, vers. 9. Of which favours he remoueth a false cause, his owne workes, and setteth downe the true; the fountaine, Gods mercie, the conduit of conueighing it, Christ Iesus; affirming further, that, it was purposed and given in Christ, before the world beganne, but now manifested by his bright appearing. And by the way, he describeth our Saviour Christ, from two notable effects, viz. the abolition of death, & the reduction of life; adding the meane, whereby they are applied to vs, and that is, through the Gospel. vers. 10. Concerning which Gospel, Paul testifieth two things; the one, that he was appointed to preach it; the other, and that vnto the Gentiles, vers. 11. Then he proceedeth to declare, first, his intertainment for so doing, he suffered afflictions. 2. His cariage, that, he was not ashamed. Where he annexeth a double ground of his resolution; the former flowing from an experience of God; the latter, from a confidence, he would keepe that he had committed to him. vers. 12.

In the succeeding Verses, Paul exhorteth Timothie to a two-fold dutie, first, to hold fast the forme of sound words, he had received of him, which would direct, and preserve him as from error in doctrine, so from sinne in his conversation; the second to keepe safe the good things committed to him; prescribing him the way, which is by the assistance of the holy Ghost, in him. vers. 13. 14.

The Apostle having finished the former exhortations, complaineth he was forsaken, and that generally, of all Asia; particularly, he nominateth two eminent persons, Phygellus, and Hermogenes. For the truth whereof, he appealeth to his sonne Timothie. vers. 15.

In the conclusion of this Chapter, vers. 16. 17. 18. He mentioneth a good man, one Onesiphorus, whom he prayeth for, with his whole household. That which he petitioneth for them, is mercie; the time when, is the day of iudgement. The motives, whereby he was induced thus to doe, are taken, from the kindneses Onesiphorus had shewed him. At Rome he refreshed him, not ashamed of his chaine. And, at Ephesus, he also had ministered vnto him, many things, as Timothie knew very well. Thus you see the distinct Heads, in this Chapter, vnfolded, discovered.

V E R S. I. *Paul an Apostle of Iesus Christ, by the will of God, according to the promise of life, which is in Christ Iesus.*



IN these words, the *Pen-man* of this Epistle is described, and that, 1. by his name. *Paul*. 2. by his office, an *Apostle*, amplified by the person who sent him, *Iesus Christ*. 3. By the ground or lawfulness of coming to it, the will of God. 4. By the end of his commission, which is to Preach the promise of life. The which life is explicated, from whom it proceedeth, and that is *Christ Iesus*.

Paul] We must here note, that the *Pen-mans* name was also *Saul*, as well as *Paul*; that many men are of many and different opinions, why he had both, and yet in all his Epistles, maketh but mention of the one. Briefely, (to omit all others) he was a Citizen of two Provinces, of the *Jewes*, by birth, and of the *Romanes* by prerogative, & therefore was named *Saul*, being an *Hebrew* of the *Hebrewes*; *Paul*, being a *Romane*, of the *Romanes*: and he now called to be a Preacher, especially, to the *Gentiles*, reserves that name, which was most familiar to them, best accepted of them.

An Apostle] The word in the Greeke tongue, is vsed either as an *Adiective*, or a *Substantive*, and that, generally, for any one sent; but more particularly, for a legatē of *Christ*, having a peculiar charge to Preach the Gospell. And many be the properties and priviledges of *Christs*, beyond any other *Apostles*. For, 1. they saw the sonne of God manifested in the flesh. 2. They were immediately called to their office by him. 3. Extraordinarily fitted with gifts, to execute their function. 4. They spake all languages. 5. Had power to worke Miracles. 6. Write, as they were caried of the spirit; &

The Logically resolution.

The Theologicall explication.

2 Cor. 5. 10.

last of all, their commission was to Preach through the world.

1. Tim 4. 10.

Mat. 1. 22.

Heb. 1. 1. & 11.

Mat. 24. 24

Mat. 6. 30.

Prov. 8. 22.

1. Cor. 1. 24.

Luk. 1. 35.

Ephes. 1. 3-4.

1 Cor. 1. 30.

1 Cor. 6. 11.

2 Thes. 2. 13.

Of *Iesus Christ*] *Iesus* comes of an Hebrew word, which signifieth to make safe, and imports as much as a *Saviour*. Now *Saviours* are either principall or instrumentall. *Iesus*, as he is God, is the *Saviour* of all men; as God-man, and *Mediator*, specially of them who beleene. This notation was given him, by the hand of an Angell, *Thou shalt call his name Iesus; for, he shall save his people from their sinnes.*

Christ] This word springs of a Greeke roote, that signifieth to annoint, so that *Iesus Christ* in our English dialect, is, as if we should say, *An annointed Saviour*. Of *Christs* there be two kindes, true or false. Of the former sort, they be either typicall or reall. Now, this *Christ* is true, reall, not false, not typicall. And it may be, he assumed both an Hebrew and a Greeke name, closely to teach, he was *Saviour* both of *Jewes* and *Gentiles*. For, vnder these words are his offices comprehended. He was anointed in respect of his Man-hood, not the God-head. For, that is holines it selfe, and cannot admit of any ambiene, or created vnction.

By the will of God] Here the Apostle layeth downe the true ground of his calling; partly, to stop the mouths of his camping adversaries: partly, to remoue false causes, as *Symonie*, and the like, and partly, that his doctrine might be accompanied with the greater maiestie, making way for acceptance.

Here obserue, that, *Will* is ascribed to God the Father, as *Wisedome* elsewhere to God the Sonne, and *Power* to God the holy Ghost. *Will* is the beginner of the act; *Wisedome* the disposer, and *Power* the effecter. The first person willet, the second disposeth, the third effecteth. Thus, distinct actions are appropriated to the distinct persons in the Deitie. And the reason is, in that, the Father worketh from himselfe (having none in order to precede him:) the Sonne from the Father (being in order, after him:) and the holy Ghost from both (both being in order before him.) And hence it is, that *Election* is given so often in Scriptures, to the Father, *Redemption* to the Sonne, and *Sanctification* to the holy Ghost: though all externall acts, which passe vpon the creatures, by the

the three persons, may be said to be indivisible, as the worke of creation. Where, by the way, we gather a strong argument, against the *Arminians*, who would have redemption, and sanctification to precede election, as if the Sons worke, and the holy Ghosts, in order went before the Fathers.

According] I take it, that in this sentence, is declared the end of *Pauls Apostleship*, to wit, to preach the Gospel; and that, not in any newly invented, or opposite manner, but proportionable & iust after the forme, and effigies of that good, true, and warrantable patterne; for, he who did teach otherwise, was to be accursed.

Promise] Here the Apostle opposeth the Gospel, and the Law, not that the observation of the Law, would not have given life, or was without a promise, but, because, that man, since his fall, is dead, and cannot keepe it; therefore, he is to fetch life, from another fountaine, viz. the gospel, which is, in brieft, called the *Promise of life*.

Of life]. There is a fourefold life, at the least, to be found, in the creatures; 1. a life of *vegetation*, as in herbes, & plants, 2. a life of *sence*, as in birds and beasts. 3. of *reason*, as in man and Angels. 4. a life of *grace* (called the life of God. Eph. 4. 8.) onely to be found in good Angels, and such men, as are borne againe; and this is that life, which is here promised, by the Apostle preached, and principally to be desired.

Which is in Christ Iesus]. Christ is the fountaine of this spring, the roote of this tree, and the very first beginner of this spirituall life, and motion. For, without him, we are dead, can doe nothing.

I Paul, (also called *Saul*, because I was a Citizen of two Provinces, of the *Jewes* by birth, and *Romanes* by prerogative, yet being principally sent to be a Preacher to the Gentiles, haue reserve the one, cast off the other, as being more familiar to them, better accepted of them, an Apostle and legate, not of any private person, but of Christ Iesus, the holy one, and anointed of the Lord, sole Saviour of the faith-

Gen. 1. 26.

Gal. 1. 9.

Ioh. 1. 5.

The Metaphrase,

faithfull, having a true and lawfull calling, not of man, nor by man, but of, by, and for the Lord, being sent to no other end, but to preach the life of grace and glory, which is onely through the free promise of God in Christ, to be obtained.) I (I say) doe ingenuously confesse, without all mentall reservation, or subtle evasion, my selfe to be the Author, Pen-man of this Epistle, being chiefly induced to prefixe my name, declare my office, shew the ground of my calling, and the object and end of my function, to silence such as might carpe at my Doctrine, that the Church in all succeeding ages, as well as for the present season, might receive it, as free from all error, and the truth of Gods and that my person, preaching, and writing might not be contemned, but as they ought, esteemed, regarded.

Doctrines
deduced.

And now let vs proceede to gather such Doctrines, as arise out of these words, thus resolved, plainly expounded.

Doct. 1.

Seeing the Pen-man reserves that name, which is most accepted, and best received of the people, as also annexeth that title, whereby the excellency of his office is demonstrated, we note, that, *Preachers are to maintaine the dignitie of their persons.*

1 Cor. 9. 1.

1 Tim. 4. 11.

2 Cor. 5. 20.

Reas. 1.

Eccles. 7. 1.

Prov. 22. 1.

This hath beene the care of all the Prophets in old time, and Apostles in these latter dayes. If it were not so, what meaneth all this? *Am not I an Apostle, am not I free? have not I seene Iesus Christ our Lord? Are not you my worke in the Lord?*

Because a good name is as a precious ointment, above great riches, and more than the choicest silver, and gold to be regarded: It will reioyce the heart, cheere the dead spirit, and prolong a mans dayes, whereas the contrary is a curse, and to be avoyded.

Reas. 2.

Otherwise, if Ministers be ill reported of, their doctrine (be it never so sound, or soveraigne for the soule) it will be despised, reiected. If the vessell be counted vnswear, who will,

will, with alacritie, taste of the liquor? And men iudge the fruit according to the trees report.

Let Ministers, then, haue an eye to this dutie. Too too many are carelesse in this thing; and thats the cause, why they Preach so much, and profit little; and who ever saw good done by such a man, as was contemned in his name, & person? The Word will not speed, if the Preacher be despised.

And for procuring a good report; 1. be *diligent* in the discharge of thy duty, avoyd idlenes in thy calling. 2. Againe, take heed, thou be not iustly accused of that, which thou hast severely censured in others. 3. Speake not evill of others; for, with what measure we meere, it shall be measured to vs againe. Could we cover others infirmities, they would doe the like for vs. 4. And in conclusion, seeke the glory of God in thy proceedings; for, *they who honour God, shall be honored of him*, whereasthey, who seeke themselves shall be abased.

The people also must take heed, how they detract from the credit of their Pastours. Its a foule fault of some, and to be reformed, who are alwayes prying into, and raking vp the infirmities of their Preachers; cover thou their faults, passe by their wants, and seeke their dignitie, for thine owne good, and thy brethrens. Nature, by a secret instinct will defend the head, with the losse of the hand, and will we not cover our baldnesse with a Periwigge? Why, the Preacher is the head of the people, and therefore to be respected; and its an old Axiome, *Doe my Prophets no harme*. Psal. 105. 15.

Againe, where Paul is called an Apostle, who in former times, was a persecuter of the Lords people, we obserue, that:

Long sinners may proue olde Saints; great offenders, godly persons; persecutors of the truth and people, zealous Preachers; Church-founders. For, is not Saul now among the Apostles, who sometime made havocke of the Saints? Did he not doe many things, against the name of Iesus of Nazaret, and persecute this way and word, which he now maintaineth, vnto the death? Others, who haue done the same, yet haue proved the same, godly livers, excellent persons? 2. Chron. 33. 22. &c. Luk. 8. 2. Tit. 3. 3. 1. Cor. 6. 11.

And

Vse 1.

How a good name may be got.

1 Sam. 2. 30.
Prov. 10. 7.

Vse 2.

Doll. 2.

Reas: 1.

Isa. 46. 10.

And this commeth to passe, by the finger of God. Hee knoweth how to doe it, hath power to doe it, and if hee will, who can resist him? He who made the instrument, cannot he amend it? so, he who first formed man, shall hee want abilitie to reforme him? no, he *is in heaven, and doth whatsoever hee will*. Sathan may resist, but all in vaine; mans will may oppose, but all to no purpose; for, his power is infinite, theirs finite.

Reas: 2.

And is there not a possibilitie for such a subiect to be reformed? Man is capable of grace, if it be infused. His essence is not destroyed, but his faculties disordered, so that being once turned, like a wheele, that goes backward, he will (Gods finger being once present) easilie be caried the same course, as at the creation.

Use 1.

2. Tim. 2. 25.

This doctrine should incourage men to vse the meanes, without wearines, whereby sinners are converted. Wee must instruct them, who be *contrarie-minded, proving if God at any time, will bring them out of the snares of the Devill*, to amendement of life. Why should we despaire of any person? iudge him finally, or repute him a reprobate? Was not this man, with whom we haue to deale, as vnlikely to haue proved an Apostle, an holy liver, as any thou knowest? Hee who had scene *Paul* with the high-Priest, and met him with letters trudging to *Damascus*, would haue little thought he would another day haue sealed the Gospell with his blood. Let the meanes be vsed, and referre the successe to God. The prodigall may come to himselfe, and returne to his Father at the last. *Onesimus* may be begot in his wandring, proue profitable to, and abide with his master, for ever, after.

Phile. 10. &c.

Use 2.

This Doctrine is of vse also, for such as haue mispent their former time, followed the evill fashions of the world, and given their members, as so many servants, to worke wickednesse, with greedinesse. If they finde in themselves a settled resolution, to leaue their former courses, and with a purpose of heart, to cleane vnto the Lord, its a truth, that Sathan will tempte such, and tell them that now it is in vaine,

vaine, to returne from their wonted wayes, former wicked-
 nesse, and alter their crooked pathes: But they must not
 giue credit to his false suggestions, and subtile illusions; for,
 if they doe, they bee vndone. Bee of good comfort: For,
 thy former euill course shall not make thee miscarry, if thy
 present resolution be to be reformed in all things. For, as
 bad, lewd, profane, as thy selfe, haue become godly persons,
 excellent people. Let this then be a meanes to comfort thee,
 when thy spirit is wounded, or thou by Sathan to vnto
 desperation art temptred.

Yet, *caution*, must heere bee had, that this comfortable
 doctrine be not abused. First, take heede, that thou doe not
 learne heereby to deferre thy repentance, to extenuate thy
 sinne, or to apply it to all times, and persons. For, this
 were a sinne, with an high hand, and in so doing thou
 shouldst aggravate thine iniquitie, and turne the mercie,
 bounty, and long-suffering of the Lord into wantonnesse,
 abuse his patience, and iustly incurre greater condemnati-
 on. Wee must not sinne, because grace doth abound, but
 rather, in the consideration thereof, bee led to repentance.
 Secondly, as thou desirest to partake of the like grace and
 favour, which others haue done; strue thou to be equal-
 ly qualified, as such persons haue beene. The choicest re-
 ceipts are applyed to the sickest, weakest. The mercie of
 God is phylicke onely for the wounded spirit. Wherefore
 set this example before the eye of thy soule, in the greatest
 temptation, hardest conflict, and when thy faith, in the re-
 membrance of thy former crooked couries, the most see-
 meth to faile thee: for then it may stand thee in stead, o-
 therwise not.

I could also gather from these words: That, *diuise*
names may, for iust and lawfull uses, be undertaken.

That, *our owne names, and hand is necessarie to bee annexed*
to our writings: but I omit these, and proceede further.

Of Iesus Christ:] What did the Apostle most reioyce
 in? from what did he deduce arguments to maintaine his
 dignitie? from his Tribe, kindred, Pharisaicall profession,

Caution to
 be vsed, that
 grace be not
 abused.

Doct. 3.

or any carnall, and earthly priviledge? in no wise: but from that he was now the servant of Christ, and put into office vnder him, whence may be collected, that: *Any union, relation, or contract, in and with Christ, is of great importance.*

Luk. 1. 43. 48.

Heb. 2. 16.

Ephes. 5. 30.

As Paul doth magnifie his place and person, in regard of his master Christ: so may we, in all other respects, whereby we are conioyned, and knit by any band vnto him. What greater honor to the weaker sex, than to be the mother of our Lord? What dignitie, is this, to fraile man, that he passed by the Angels, and assumed his nature? What priviledge of more price; than to be bone of his bone, and flesh of his flesh? to be a branch of such a root, a member of such a head, and an Ambassadour of so vnmatchable a Monarch? *1 Cor. 9. 1. 1 Tim. 1. 12. Rom. 16. 1.*

Reas. 1.

Heb. 1. 14.

Why, Is not Christ Iesus God-man, the onely Sonne of the Father, and the beginning of all creatures? Surely, the neerer we approach in nature, vnion, or action, to the creator, the neerer are we to all perfection, and blessednesse, that can befall a creature.

Reas. 2.

Againe, Are we in his service? Wee shall be preserved, assisted, well rewarded: Be we vnited to him? We shall never be rent asunder, but abide with him, and in him for ever. Is he our first kinsman, and husband? What honor to this? What profit comparable? For thereby God is become our Father, heaven our inheritance, and salvation eternall, our yearly ioynture.

Vse 1.

Here are reprehended many in our dayes, who care not a whit, for matters of that nature: reputing it no reputation, to haue relation, vnion, and communion with Christ Iesus: these shew plainly, that they be carnall, and savour not the things, which be of God. What boasting will some vse of their pedigree, and bloud? Yet never dreame of affinitie with Christ, or the new birth. Extoll themselues, that they or theirs, are matched in such or such a house? yet haue no care at all to be grafted into Christs stocke, the Lords familie: as of this sort there be millions, so they be all miserable.

This

This must teach vs, who haue any relation with Christ, highly to esteeme it, and greatly to reioyce in it. Thinke it no small thing to be an officer in his house, a labourer in his Vineyard, and a member of his bodie: for this is true nobilitie, vnconceivable dignitie, and the direct path to eternall felicitie. *Paul* a Preacher of Iesus Christ, is a name of greater price, and prayse, than all humane titles, and times adunets (though in their nature good) in all the world. A

And here we are instructed from this point, how to attaine vnto great dignitie: we & our children must get some office vnder Christ; principally endeavour to be vnited by faith, and affection vnto him: but alas, men scorne the Ministry, the name Preacher is a word of derision in the Parish: and Parents cry out, What? Make my sonne a Priest? I will never doe it. Well, the calling is of great honor with God, though despised of these beastly men: And the dayes haue beene, when to dedicate a sonne to the Ministeriall function, was counted a great grace in the Parents, honor to the person: but in all contempt, and bitter derision, let the Minister and true Christian, know; that, *his Master thought it no shame, to become a Preacher.* Heb. 2. 3. And *Salomon* higher esteemed the dignitie of a Preacher than a King. Eccles. 1. 1.

By the will of God. The Apostle, in this phrase, declareth the ground, way, and lawfulness of his calling; as if he had said, I ran not before I was moued, I came not of mine own mind, by men or by money, in at the window, or the like: but the prime and chiefe cause, was the will and good pleasure of God, whence ariseth this instruction, that, *it is necessary for such as preach the Word, to iustifie their lawfull calling thereto from God.* What *Paul* did as a Preacher, we ought to doe also. *Timotheus* knew from whom *Paul* received his calling: and he addeth this; for the respect he had to future times, and persons. *John* the Baptist did thus, and Christ himselfe, ha-ving to deale with the Pharisees: and Reason will confirme it.

Other

Vse 2.

Vse 3.

1 Sam. 1. 9.

+ 10.

Doff. 4.

Mar. 1. 19.

Math. 3. 3.

1. 10.

Reas. 1.

Psal. 91. 11.
Mat. 4. 6.

Otherwise, they can haue no assurance of protection from God by his Angels; they must keepe their limits, and but *preserve vs in our wayes*: they dare not attend vs, if we runne a crooked path. Sathan, vnderstood this well, therefore falsly alledged the Scripture, leauing out, [*in all thy wayes.*] And what became of the young Prophet, that wandred? Was he not destroyed?

1 King. 13. 22.

Reas. 2.

Nehem. 6. 11.
Luk. 13. 32.

And the certaintie of our calling from God, will make vs bold in the execution of our function, and in the hottest opposition to say with *Nehemiah*, *Shall such a man as I flee?* Or with our Master, *Goe, tell that Foxe, that I will heale, to day, and to morrow, and the next day, I shall be perfected.* *Absalom* bids his seruants, *sinie, kill, feare not, but be bold, and play the men*; Why? For he had commanded them. This needs no application.

2 Sam. 13. 38.

Reas. 3.

1 Sam. 1. 2. 15.

Againe, then may we expect a blessing of our indeuours, otherwise not. He that will runne, before the Lord bids him goe, may speede, like him, that brought tydings to *Dauid*, that his sonne was slaine: and his Sermons proue to him selfe like the Letters that *Uriah* caried. What if *Israel* be not gathered? yet thy reward is *with the Lord*. If the Master bid the servant cast seed in a barren soyle, what if he haue no good crop at harvest? Its not the seruants fault: he did his dutie; and would haue beene glad, the ground had beene better, the crop greater; but he relyeth on the command of his Master, not the successe in vling the meanes: so must Ministers also.

2 Sam. 11. 14.

Isa. 49. 4.

Reas. 4.

And last of all, assurance that a man is sent of God, will giue him to beleue, that he shall never want a word to comfort others in due season: such a man may certainly expect a supply of gifts from the Lord. Wee haue some, that like *Ruth* after *Booz* reapers, glean here and there, and pull an eare from the sheaues of others; yet much adoe to make one loafe in many dayes, to feed the flocke of God: And whats the cause? Sure, God never sent them to sow; for, if he had, they should haue beene supplied with seed.

Use 1.

Doth not this doctrine reprove those, that take vpon them
this

this high calling, without any assurance they be sent of God? Some Preach, that are neither sent of God, nor man, as the Anabaptists: others of man, but not of God; these are *Ieroboams* Apostles: a third pretend, they are sent of God, but not of man; (like some new vpstart spirits, I passe to nominate,) which if it were true, their calling were Apostolicall: but, who shall one day pay these their wages? The Lord, but in wrath.

Let Ministers then looke to this: it stands them in hand: so shall they haue protection by the good Angels, boldnes to reprove sinne, and not to be scared like boyes, with the humming of Bees, and Flies: a supply of grace on each new occasion; and their labour shall not be in vaine in the Lord.

1 Cor. 15. ult.

And men may know, by these markes: 1. If in some measure, they be fitted with gifts. 2. If they finde in themselves a readie and willing mind. 3. If they be approued & thrust forth by graue, learned, and religious persons, of great note, and government in the Church. 4. When they ayme at the gathering of the Saints, the edification of the bodie of Christ, the glory of him, that sent them, and not at some sinister and private ends; as prayse, promotion, or the like.

5. If the Lord in some measure blesse their endeouours (This last is not the least; but as a Signet to seale the truth of their calling. And I could note further from these words: that,

Promotion to high places cometh from the Lord.

Preferment comes not from the East, nor from the West: Little did *Paul* thinke, either of his sudden conversion, or advancement to this honorable function, a few houres before he was called; this is the worke of God, and ought to be marvellous in our eyes. Psal. 75. 6. Mat. 23. 42.

Learne hence, to envie no man that is advanced: for that were to resist the will of God. And let this direct thee to praye God, if aboue many, thou be promoted. And it must teach all men, to be content, with their present condition, and not to repine: for the will of God dependson no other, and is the Rule of all truth and goodnesse.

To

d. Be C

Vse. 2. 1. 2.

1. 2. 3.

Trials; if we be truly called to Preach the Gospell.

Isa. 6. 8.

Rom. 9. 1. 3.

Eph. 4. 12.

Ier. 23. 34.

1 Cor. 9. 12.

Note.

Daff. 5. 1.

Vses. 1.

2. 3.

3.

To Preach:] according to the promise of life:] I adde, to Preach, and that (I trust) without wrong to the Text: for the end of his Apostleship, was to Preach the promise of life, the glad tydings of salvation: out of these words, I gather this Conclusion: that,

Doct. 6.

Eternall life is not to be had in the precepts of the Law, but from the promises of the Gospell.

Gen. 3. 15.

Gal. 2. 21.

And 3. 21.

The life of grace, and glory is, since Adams fall, derived to man, by another mean: the old way in this respect is not the best way: we must find out, (and walke too) in the new way, which is the everlasting way. And thus it comes to passe.

Reas. 1.

Gal. 3. 10.

Because the precepts of the Law, exacts a perfect righteousness, both in regard of mans entire nature, and the whole conversation; for, *curst is every one, that continueth not in all things of the law to doe them*: now if the Lord should marke what is amiss, within vs, and that proceedeth daily from vs, *who were able to abide it?* Not we; Christ onely excepted; so that we must flee to the promise for life, and cast off the precept in this respect.

Reas. 2.

Gal. 2. 21.

Besides this, there is another reason rendred by the Apostle, which is, that if justification, and (consequently salvation) had beene obtained by the Law, then Christ had dyed gratis, in vaine, for nothing. Indeed the Law is able to giue life: for Christ was saved by it, but we are weake, and not able to fulfill it. And though the law be said to be of no strength, it is in this respect; that like a iust Iudge to an offender, it giueth a true testimony, not able to set man at libertie, who is a transgressor.

Rom. 8. 3.

Use 1.

Confutation, springs from this roore, of the Papists; who tye salvation, rather to the law, and workes, than to Christ, and the Gospell.

Use 2.

Reprehension too, proceeds from the same ground, against the ignorant Protestants; who being demanded, how they hope to be saved? Reply, either by their good deeds, or honest meaning; this is naturall Papistrie; yet good workes are in no sort to be omitted. For they be the true evidences of faith,

faith, as a childe of a father: the high way to heaven, though not the principall and immediate cause of raigning; these may be said to bring life, as the nurse to the child: faith, as the mother.

And from hence every one that longeth after life, must
1. deny his owne workes. 2. Learne to be acquainted with the promises, and to discern them from the precepts. 3. Labour for faith to apply them; for knowledge, except mixed with faith, profits nothing. *Heb. 4. 2.*

This may also direct Ministers, how to teach their people a principall point of Catechisme; as also to worke faith in them, that they may beleue: not that the law is to be omitted: for that revealeth sinnes, breaketh the heart, setteth before the eye of the soule, Gods irresistable judgement, and directs the way that leadeth to justification, and salvation; yet in a differing manner from the Gospell. Its *our Schoole-master to Christ.*

Might we not hence obserue further, that the principall end of Preaching, is to bring men to life and salvation?

By the foolishnesse of Preaching, it pleaseth God to save such as beleue.

Then are they farre wide, that looke for life, without a Preacher: Why doe they not expect children without generation? a crop of corne without sowing?

Againe, we note, out of the word [*according:*] that,

There is one method, or true manner, (or at least manner) of teaching to be praesised of the Preachers: for every Art is guided by its owne rule, precepts, obiect.

Which is in Christ Iesus:] In Christ, that is, from him, or by him: Whence let it be noted: that,

No life or salvation is to be expected, but in and through Christ Iesus.

Whether we respect the life of motion, sence, reason, or salvation: all is conveyed to man, from him: he is the way, the truth, and the life. *Iohn 14. 6. Iob. 10. 10. and 17. 13.*

Act. 3. 15.

For he created all things as he was God; without him was made

Use 3.

Use 4.

Gal. 3. 24.

1 Cor. 1. 21.

Doct. 7.

Reas. 1.

Col. 3. 15.

made nothing that was made: *He is the beginning of all creatures*; therefore called, *the Lord of life*. Act. 3. 15.

Reas. 2.

He also as God preserveth the essence, and being of the creature. 1. In giuing nourishment, fit, and convenient. 2. and in blessing the meanes, without both which, the life of man, like a lampe that lacketh oyle, is extinguished: for man liueth not by *bread onely*, but by *every word, that proceedeth out of the mouth of God*. Mat. 4. 4.

Reas. 3.

1 Cor. 15. 55.

& v. 22. 23.

2 Cor. 1. 20.

Ephes. 2. 1.

Rom. 5. 10.

Furthermore, life and salvation come from Christ, as he is our Suretie, and Saviour. 1. For by his death he hath destroyed death: *O death; Where is thy sting?* 2. By his life he hath purchased our life; as by *the offence of one man, came death*; so by *the obedience of Christ came life*. 3. All the promises meet in Christ, and are yea and *amen in him*: as all the lines doe in the point of a Center. 4. He sends his word and spirit, for to quicken vs; *being dead, before that time in sinnes and trespasses*: In a word, by his death we dye with him, and through his Resurrection, and Ascension, we shall rise out of the graue, and ascend and liue for ever with him. From this point doe many profitable Vses spring.

Use 1.

Ephes. 4. 18.

First, learne hence that the life of a Christian is no base being, or mouing, but the sweetest life of all; and equalleth, if not excelleth that life of *Adams* in the Garden; because it floweth from a more pure fountaine; springeth from a more honorable head; and is purchased with a farre greater price. Doe we not esteeme Wine by the Grape? fruit by the tree? Oyle by the Oliue? And people by their pedigree? Its called the *life of God*; for God gaue it at the Creation; Christ redeemed it by his Passion; and its the neereft to that life, the Lord himselfe liueth and delighteth in: its a royall life, for it exceedeth (this life) all other what ever. Ther's not a greater dissimilitude, betwixt the life of a naturall man and a beast, than there is betwixt this, and the life of reason.

Use 2.

And its a durable life, certaine, and abideth for ever: and can it be otherwise, comming from Christ? Let the roor liue, the branches will not wither; the spring flowe, the rivers will be full; and whilst the head is not hurt, well fare the mem-

members. Indeed this tree *was once dead*, but now *he is alive*, & shall dye no more, death hath no longer power over him. They therefore that are grafted into this stocke, shall never taste of the *second death*. For out of their branches shall flow rivers of the waters of life. And as *Moses* with his rod struck the rocke, whence issued water to refresh the people, so God with the law of his iustice, strooke Christ the rocke, out of whose side commeth the water of life, to saue all his members.

Besides, it also followeth from the same ground, that it is a secret and hidden life: hid in Gods bosome, long before it was manifested: hid in the Promise, hid in the Sacrifices, and Ceremonies; hid from the eyes of the world, hid from him that hath it: for the greatest and best part of it is said to be hid with Christ in God, that is, in heaven. *Col. 3. 3*. For God and heaven are often put one for the other in Scripture. And it may be said truly, to be a hidden life; so few seeke it, or find it; and yet if they doe, they know it not. Hence those that liue it, are counted, as signes and wonders in *Israel*. *Isa. 58. 18*. But what marvell, sith Christ was not knowne by it, his image despised, *his person* (in carnall eyes) *deformed*? They then, that cannot discern the Sunne, how should they perceiue a Starre, a Candle?

Moreover, Is our life from Christ? Let vs then that are partakers of it, returne him prayse, for so great a blessing: divide not this treasure; ascribe nothing to thy owne selfe, or others, its *the root that beareth vs*, not *we the root*: life is a great blessing; this life the blessing of blessings; then let vs never be weary in magnifying the Lord for such a favour: nay, seeing it comes from Christ, let vs returne it againe vnto him, seeking his glory, as he hath done our good. If we beget children, doe we not expect, they should spend their liues, for the profit of vs their Parents? As the Sea, therefore sends forth many rivers; but they returne all againe into her bosome; so seeing our life comes from Christ, let it flow backe to the prayse of his Maiestie: and the rather wee may be induced hereto, because this is the onely way, to

Rev. 1. 18.

Io. 7. 37.

Use 3.

Isa. 52. vlt.
And 53. 7.

Use 4.

Rom. 11.

Vse 5.

haue life, and to escape death for all eternitie.

And here may all of vs learne instruction, seeing our life is from Christ Iesus: are we weake, and feeble in our minds? Runne we to to him, and pray we, *Lord quicken me*. Be our children dead in sinne? Bring them before Christ, desire him to raise them to life: imitate the poore (that liued, when he liued amongst them) in the vse of the meanes: still haue an eye to this Physitian: otherwise, our Patients will not be cured: this is that Sunne, that with his warme beames enliueth all the creatures; if he be absent, we are all but dead men, rotten branches.

Vse 6.

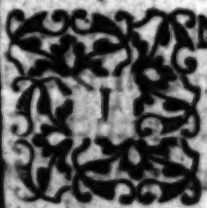
And to shut vp this poynt, wee are to learne here to be carefull, that we offend not this Lord of life, and incurre his displeasure; for if we doe, we shall dye the second, *the eternall death*. Simple Politicians be they that consider not, how all the keyes to convey life and death hang on his finger: Will we not tremble to heare treason? For its death. And shall we then crucifie againe the Author of our salvation; and rend his flesh in our teeth, and tongues, like the vaile of the Temple, from the top to the bottome? take heed of this: for he that lighteth our Candle, can easily put it out.

And this shall suffice to haue spoken of the Pen-man of this Epistle, for the present: now in the next Verse, is the person mentioned; to whom *Paul* in particular directed his Writings.



VERS. 2. *To Timotheus my beloved sonne: grace, mercie, peace, from God the Father, and Christ Iesus our Lord.*

The Logical
resolution.



these words are two things contained: a description, and a salutation in the forme of a prayer: the person, to whom *Paul* sent this Epistle, is described: 1. By his name, *Timotheus*:

them: 2. By a word of relation, *sonne*: 3. By an adjunct, *beloved*. In the salutation (being laid downe prayer-wise) obserue, what he wisheth, and from whom: the matter what, is: 1. *Grace*: 2. *Mercie*: 3. *Peace*: the persons from whom, be, 1. *God*: 2. *Iesus Christ*: and both are amplified by a word of relation: *God, the Father*; *Christ, our Lord*.

To Timothee:] This word imports, as much, as the honor of God, or precious to God: his Father was a Grecian: and his Mother a Jewesse, who beleueed in God. *Act. 16. 2.* What he was in name, he was in nature: he honoured God, was precious to God.

The Theological exposition.

My beloved sonne:] *Sonne* is a word of relation, and doth alwayes presuppose a father, who gaue him his being: and it is diuersly taken. 1. For persons. *Psal. 79. 11. 2.* for lambes, branches, bullets, arrowes, sparkes, or almost any other thing, the which proceedeth from a cause. *Genes. 49. 22. Psal. 79. 11. and 80. 16. and 89. 23. and 134. 4. and 147. 8. Job. 5. 7.*

Now the reasons, why *Paul* calls him *sonne*, may be these: 1. Because he had either begot him, or at the least, confirmed him by the Gospell. 2. Because he loued him as a *sonne*, and he *Paul* like a *Father*. 3. In that he was *young*, and *Paul* *old*. 4. And in regard, he was so like minded to the *Apostle*: (from the first reason (I take it) came the name of *God-father*, because they had begotten them to God.) And he addeth *Beloved*, to distinguish him from others: for he was *beloved* of God; of the good people, and of *Paul* also, in a speciall manner.

Grace, mercie, and peace.] To omit to speake of all the acceptations of grace, let vs know, that it is rooke, chiefly two wayes. 1. For Gods free fauour: 2. For the gifts flowing from the same: the first, (though I exclude not the latter) is here meant.

Mercie:] To omit, how many wayes it is accepted: by *Mercie* here is meant, a loving inclination of God to his people, being in misery: or for an effect of his grace: or the effects of that loving inclination: *mercies* seemes to proceede from grace,

grace, and all other blessings whatsoever: for by the grace of God, each one may truly say: *I am, that I am.*

Peace: It also in Scripture hath a large extent, but ordinarily is received for outward rest and quiet: and inward tranquillitie of the mind: this latter is to be received, though the other not absolutely to be rejected. And what if wee should vnderstand grace, as it is in God? Mercie, as manifested to miserable man? And peace, as the effect, which proceeds from both? Yet how ever it be, this is most safe to hold, that *Paul* wished *Timothens* all good, spirituall, corporall; temporall, eternall; without him, and within him.

From God the Father: In these words, the Apostle manifesteth to vs, from whom, and in what order, *grace, mercie, and peace* is deriued to vs.

By *God* is meant, the first person in the Trinitie: and he is called the Father, because as from the fountaine, all things proceed from him: for by an vntterable, yet naturall generation, he begate the Sonne from all eternitie: He is also a Father by Creation, Adoption, Preservation. Again, the word *Father*, is attributed to the whole Deitie, in generall, and the distinct persons in particular. *Isa. 9. 6. Ier. 23. 6.*

And Iesus Christ our Lord: We haue once heard, for all, what *Iesus* and *Christ* signifies: yet here is another title annexed to our *Messias*: *Lord*, in the Hebrew tongue, is a supporter, stay, or base. In Greeke, it signifies one that hath authoritie over a thing, or person, being a word of relation.

It is a truth that I haue writ diuerse times vnto Churches in generall, and publike and private persons in particular; wished them all blessings, that might make either for their comfort, and peace, here on earth: or the perfection of glory in the kingdome of heaven: But now I haue Penned this Epistle principally for thy benefit, who art my beloved sonne; and that, not without reason haue I writ vnto

The Theologie
-dogmatically
non

The Metaphrase.

unto thee, or doe thus stile thee: for thou art a man that hast beene trained up in the holy Scripture, of a child: well reported of, by many of the faithfull; one of great hopes in the Church; being a Minister of the Word, and none more than thy selfe like-mined unto me. And why then should I forbear to direct an Epistle unto thee; or enstille thee my sonne? For haue not I also confirmed thee, by instruction? Loved thee, with entire affection? Am not I thine ancient in yeares? And we like father and child aime at one end, make the same scope, of all our proceedings? And I doe further vnfeignedly wish thee; whatsoever may make for thy good in this, or glory, in the world to come from the first fountaine of all grace, and spring of all true peace; God the Father, and Christ Iesus our Lord.

To Timothy:] Whereas Paul in this place, writes to Timotheus, a yong man, well reported of, and of great hopes, we obserue, that,

Such persons as are likely to proue good and excellent instruments in the Church, are principally, to be instructed, and encouraged.

Wee will water that plant most, hedge about it, and prune it, which is likeliest to bring forth much and good fruit: the best of best hopes, shalbe put in the best pasture; the other, turned to runne in the common field, and barrenest ground.

And why not? for such will, if God giue good successe to a mans indeuours, proue instruments most profitable: and are not those principally to bee respected, instructed?

Besides, Sathan will labour to makethem of his kingdom, aboue all others: he will picke the finest wits to doe wickedly: hence it is, for the most part, that our Iesuits be such deepe-headed, sound-witted persons; not many comparable to them.

Doctrines deduced.

Doct. 1.

Exod. 2. 2.

1 Chron. 28. 9.

Reas. 1.

Reas. 2.

Vse 1.

This reproves the carelesse of many in our dayes; who altogether neglect this dutie: have we not some, that rather, set the best wits, to the meanest, basest, or no calling at all? certainly the Papist shall rise vp in judgement, against these: for they are more carefull to practise this, for Antichrist, and his, then we for Christ, and his kingdome.

Vse 2.

Let vs all, chiefly parents, put this point in practise, and imitate *Paul* and *David* herein: consider who is likest to doe good, the best service one day; and labour that they may be sanctified: season them with instruction; learne them the holy Scriptures of children; that is to, doe well and wisely.

Let it be further noted, where *Paul* calls him sonne, who was not his sonne by naturall propagation; but rather in that he had begot him to, or confirmed him in the doctrine of the Gospell, that,

Doct. 2.

As there is a naturall, so there is a spirituall generation, and kinred in the world.

Some be of the flesh: others borne of the spirit: *Mat. 12. ult. Rom. 9. 3. 10. 3. 6.*

Reas. 1.

For be there not spirituall and carnall fathers in the world? *Ezek. 16. 10. 1. Cor. 4. 15.*

Object.

But Christ forbids to call any man on the earth *Father*.

Resol.

Christ condemnes over-ruling fathers, such as were some masters, *James. 3. 1.* Againe, we cannot haue two contrarie fathers, that command contrarie things. 3. Christ would haue them principally to esteeme God to be their Father in conclusion, he would haue such called Fathers, as beget sonnes to God: not like the Pharises and Papists, who beget children in Babylon, and spirituall whoredome, and offer them to *Molech*: their sonnes are the feede of Sathan, murderers and lyers from the beginning.

Reas. 2.

Also doe wee not reade of spirituall seede? *John 3. 9. of a spirituall conception, Gal. 4. 19.* why then there must needs be a spirituall kinred in the world.

Vse 1.

This reproves the grosse ignorance of many in our dayes, who never take knowledge of this truth, yet they are

are well enough acquainted with their kinned in the flesh. But I meeteth especially, with those blacke-mouthed persons, who can scotte, and fleere, and say, there goes a brother or sister in the Lord: Is not this to make a mocke of the truth of God? to kick against the prick? and to incur the iust iudgement of God? doth not the holy Ghost call them *holly Brethren? sonnes of the most High? O times! O manners! Heb. 3. 1.*

Heere we are taught to discerne betwixt men that differ: to seeke out our spirituall kindred, and to make much of such: every profane person, will be acquainted with their lewd conforts, and damnable crew. But especially let vs examine, and proue our selues, whether wee bee borne againe: otherwise it had beene good, we had never beene borne at all: and by these notes, try thy selfe.

First, Hast thou conceived aright in the wombe of thy vnderstanding? what iudgement hast thou to set into the mysteries of salvation? Secondly, doest thou beare Christ in thy heart, by vnfeined affection? canst thou say, I loue the Lord, aboue all things in earth or heaven? Thirdly, art thou troubled to bring him forth, and travellest of him in thy will? is this spiritual delivery thy chiefest care? Fourthly, and doest thou manifest to the world, that thou hast brought forth this babe in thy life, and conuersation, by *doing of iustice, loving of mercie, humbling thy selfe, and walking with thy God?* why then thou needest not to feare, but that thou art of the free-womans seede, and princely line of the most High.

But if those things be not to be found in thee, and to proceede from thee, thou art the childe of wrath, and thy present condition is fearefull: for if Christ be not conceived in the vnderstanding, framed and borne in the heart, travailed of in the will, and brought forth in the forme of a well-mended life; thou art but Sathans slaue, and not the Lords adopted sonne.

My beloved sonne:] Observe also out of these words, that: *Preachers are to affect those especially, whom they haue be-*

Vse 2.

Mich. 6. 8.

Doct. 3.

got or confirmed in the faith.

They are to pittie all, pray for all, none excepted: but such as are their spirituall children, are to haue the chiefest seate in their affection: hence doth *Paul* write so largely, to the *Corinthians*, so long a letter to the *Galathians*: and *Peter* a first and second Epistle to the converted *Jewes*.

Reas. 1.

2.

3.

4.

For such be the seale of their ministry: 2. Such will the most re-affect them: 3. Such haue the very image of God imprinted on them: and lastly, doth not every cause naturally cleaue vnto its proper and peculiar effect? in a word, such are their ioy, their crowne, or should be.

Use 1.

Let this checke them, who say, they haue spirituall issue, and cannot endure them, care not for them, are ashamed of them: whom should they affect? countenance? or reioyce in? if in any of their flocke, much more in those, that are of the household of faith.

Use 2.

This must direct Preachers to haue an eye, how the word workes; who are called, or edified; that they may know, how to put a difference, betwixt them of their flock: whom to encourage, respect, and imbrace in a peculiar manner: for one of these, is worth a thousand of the other, if a minister make these sory, who shall make him glad? and if he disaffect them, who are to be beloved of him?

Grace, mercie and peace:] Heere is to be noted, the salutation, in forme of a prayer, and the order in it: from the words in generall, we collect this Doctrine, that,

Doct. 4.

Salutations are not for complement, but pietie.

They are to be vsed in a religious manner, and not cursorilie: and they be of two kinds: first, with a kisse, *Rom. 16. 16.* secondly, or by word, and that, either spoken, *The Lord be with you: Ruth. 2. 4.* or written, *the salutation of me Paul, with mine owne hand.*

2 Thes. 3. 7.

Reas. 1.

For be they not testimonies of our loue, and affection? doe wee not thereby declare the disposition of our mind? yea the very Heathen to this ende haue vsed them.

Reas. 2.

And againe, are they not in forme of a prayer? doe we not wish well to our friends, in the vse of them? and may

not the Lord adde a blessing to our friends, in the right performance of them? who dares denie it?

Two sorts of persons by this point are reprov'd: First, such as never use them: Secondly, those that onely take them vp for complement or villanie; as the great, (that I say not gracelesse) gallants of our times: or like *Indas*, that in pretence of friendship, make it a cover to doe mischief. *Mat. 26. 48.*

But let vs put this in practise, according to the example, and patterne of our Apostle, and say with the Angell to *Ge-deon*: *the Lord is with thee, thou valiant man. Iudg. 6. 12.*

But may we salute all men?

There is a two-fold limitation: the one in regard of time, the other of person: for time, we may omit them in matters that require expedition. *2 King. 4. 29.* When we be in hast. *Luk. 10. 4.* For person, if there come any to vs, that brings not the doctrine of Christ, *We may not bid him, God-speed. 2 Ioh. 10. Rom. 16. 17.*

What if we doe not know them, may we then salute them?

Yes; and if they be not worthy, the blessing shall returne to our selues. *Mat. 10. 13.*

Make we then, more conscience of this dutie: for assuredly if it be used, in an holy and reverend manner; if we haue an eye to the Lord, and speake affectionately from our hearts; and with a blessing to those we salute, the Lord will grant our desires, for the good of vs, that salute, and of them, that be saluted, as experience doth manifestly declare: and thus come we to the matter of the salutation.

Grace, mercie, peace. } *Grace*, being placed first in order, we gather thence: that,

The grace of God, aboue all things, is to be wisbed for.

Hence it is, that the Apostles, vsually beginne and conclude their Epistles, with wisbing of them, grace, and mercie: and all good Ministers, their Sermons in the same manner.

For he that is assured of Gods favour, may then thinke vpon

Use 1.

Use 2

Quest.
Ans.

Quest.

Ans.

Doch. 5.

Reas. 1.

upon all his attributes; as his omnipresence, omniscience, omnipotence, yea, of his justice, with comfort.

Reas. 2.

Then may we conclude, that all things shall worke together for our good. *Rom. 8. 28.* For if grace be within vs, who, or what can be against vs?

Vse 1.

This condemnes the custome of many, who seldome, (if ever) wish and desire the grace of God, for themselves and others: yet, of all things, it is the most excellent, necessary. For what are goods without grace, but fewell to burne up thy soule? What would a stately building, a faire possession, Herds of Cattell, or heapes of gold and silver profit thee or thine; and in the meane time, want the free favour of God? He that hath much for many yeares, but is not rich in God, shall dye a foole. *Luk. 12. 12.*

Vse 2.
Psal. 4.

Above all things, then, let vs seeke the grace, and favour of God. Pray we, with the Prophet, *Lord, lift up thy countenance upon me: for the gaine thereof is better than gold: and all that thou canst desire, is not to be compared unto it: grace giveth life, pacifies the heart, conquers the world, quencheth the darts of the deuill: of weak, it makes strong, drives away despayre, cheareth the minde, provokes to all good; it bringeth comfortable tydings; and is never proud, or weary of well-doing.* What shall I more say? It iustifies, saveth, raiseth the dead; and carrieth the soule and bodie into the presence of God, and the spirits of iust and perfect men. Wherein differs man from beasts, or man from man, yea Angell from Angell, but in the qualitie of grace? For grace is the very essentiall forme of a creature. And that thou maist partake of it, doe as followeth.

How grace
may be got,

1.

First, Heare the Word, search the Scriptures, reade good Bookes, receiue the Sacraments, pray, confesse: for these be as so many Conduits, wherby the Creator conveyeth grace, into the soule of the creature.

2.

Secondly, avoyde pride, for God giueth grace to the humble, sends the rich, in their owne conceit, emptie away: full vessels cannot receiue this precious liquor. *Iam. 4. 6.*

3.

Thirdly, the spirit must not be quenched, despighted, grieved, nor resisted: good motions are to be entertained, che-

rished:

rished: so, like a little sparke, they will increase to a great flame, Heb. 10. 28. *Isaiah*. 30. 21.

Finally, get into the covenant of grace: for as the Mercy-seat was no larger than the Arke; so the grace of God, extends no further than the covenant. *Exod.* 25. 10. 17. To neglect these helps, is to sinne, that grace may abound: or at the least, to turne the good meanes of grace into wantonnesse. *Ind.* 4.

Mercie:] Hence collect wee: that,

As grace, so mercie, is a speciall thing, so be desired.

Vnderstand by *mercie*, a sensible apprehension of Gods sacred affection: or a loving inclination, flowing from his free grace, and favour; than which, what more desirable?

For, by *mercie*, we are allured to performe euery good dutie, towards God, and towards man: For he, who hath tasted of mercy, will loue God, beleue in him, and mourne, that he hath offended him; and be mercifull to others, as God hath beene mercifull to him.

And is it not *mercie*, that frees from all misery? Never was man miserable, who had it, blessed without it.

Hence may we checke the great carelesnelle, and worldly mindednesse of many, who wish, and seeke for any thing soeuer, than the mercy of God: Some desire pleasure, others profit, the most preferment, and the face of man: but not one of a thousand, in the first place, the mercy of God.

But, beloved, let vs be of another mind: strue we to haue this liquor shed abroad in our hearts; to haue a sensible feeling of his tender mercy, and sacred affection: so shall we eat our bread with gladnesse, and drinke our drinke with a chearfull heart; be mercifull, as our heavenly Father is mercifull to vs, vnto our kinred and acquaintance: the want of this causeth deadnes of affection; doubting in the promise; and rebellious disobedience, both to God and man: for, wicked men, are alwayes mercilesse men; because that none can exhibite that to another, the which he hath not first receiued himselfe; for as *mercie* is deriued vnto vs, we accordingly deriue it, to our brethren: and now, we proceede to
Peace:]

4.

Doct. 6.

Reas. 1.

2.

Vse 1.

Vse 2.

Doct. 7.

Peace:] Hence we also obserue: that,
As grace, and mercie; so peace, is a principall thing, to be sought for.

Reas. 1.

Take peace, in what fence you please, & it will be worth the having: Peace every where is commended, and commanded.

.d. Reas

1. For the peace of God, it passeth all vnderstanding. 2. Peace with man, is no small fauour; this made the face of *Esaue* to *Jacob*, looke like an Angell. 3. In the dayes of Peace, we may goe out, build houses, plant vineyards, thrive and prosper. 4. How soundly may we sleepe, awake with ioy, and runne into the Sanctuary, when this double garment, of externall and internall peace doe cover our beds: and round about, beset, and guard our persons? None know the worth of it, but such as sometime haue wanted it, and beene at warre with God, and the creatures.

Use 1.

Away then with the courses of some, who would be counted Christians, that thinke not of it, care not for it: but of far greater blame are they worthie, that seeke to set enmitie, betweene God and man; neighbour, and neighbour. Doe these seeke after peace? Doe they wish it? Or rather doe they not shut it out of place, and person, and set open the gates of warre, and strife, at all times, every where? These desire to swimme, and fish in troubled waters; and of their father the devill are they; for his worke, they delight to doe.

Use 2.

But let all the sonnes of peace, pray for it, entertaine it, and make it, their onely companion. Its of great worth, every way profitable. What creature covets not peace? Ioyeth not in it? And shall not the reasonable, desire it, strue for it? To liue, and not to haue peace with man, is vncomfortable: but to be at warre, with thy Conscience, is most miserable: its better not to be, than not to haue rest, & peace. Why could not *David* build the Lords house: Why? He wanted outward peace: Why was *Cain* so netled in soule? Why? He had not inward peace: Why are so many millions miserable? Why? They are not at peace, with God: and doth not experience tell vs, that times of trouble hinder

Traffique?

Traffique? Let vs all then, cry with the Prophet, for our Ierusalem; *Peace be within thy wals, and prosperitie within thy pallaces*: Seeke to the God of peace, for all kindes of peace. Salute we our friends, as Paul did his; *Grace, mercy, and peace be with you*: Say we to the house, wherein wee set a foote, *Peace be vnto thee*: and if it be not worthy, thou shalt not lose thy labour; for it *shall returne to thy selfe*. And thus much of this Point.

Psal. 122. 7.

From the order of these words, somewhat may, further, be observed: as that,

Men without grace, haue no true, or sound peace.

Doct. 8.

They haue a sound of feare in their eares, quake at the shaking of a leafe, tremble at the least terrible tydings, and like the raging Sea, cast vp mire and mudde. There is no peace, saith my God, to the wicked. *Leuit. 27. 36. Isa. 57. vlt.*

Let the cause be removed, and the effect will cease: where fire is wanting, heat will not be had: and though some seeme to be ever at peace; yet they are never at peace.

Reas: 1.

For they are fallen, from the Creator God; and its vnion with the Creator, which giues rest to the creature: if the foundation be not firme, the building will reele and totter.

2. And haue they faith? No; How then should such purchase and procure peace? For onely justification by faith, (since the fall of man,) bringes sound and settled peace.

3. And as they want faith, so they haue no hope whereon to leane, that their soules may finde peace. 4. Adde to all this, a guilkie and naughtie Conscience, and how should they partake, and be possessed of true inward peace? *Gen. 4. 14.*

Use 1.

Dreame not then, that all is peace, that seemes so: for what peace can a prophane person haue within him, that wanteth faith and grace? Nay, how ever he cary the matter, he is at warre within himselfe. The wounded Deere, runs, & skips, and leapes; yet the Arrow or Bullet stinges, paines, torments at the very heart, and before long will cause a fall, a death. So vnder a chearfull looke, the soule may be tor-

rowfull: and all that laugh in the face, are not at peace within.

Vse 2.

Who then is he, that would haue true and sound peace? Let him strue, for mercie, and grace: for as the shadow the bodie, heat the fire, these follow the one the other. Many imagine they haue it, yet are fouly deluded, deceived. I deny not, but the wicked may haue a peace; but its not worth the naming, for it runnes not from a cleare fountaine: it springs not from a sweet root: and therefore one drop of this we haue in hand, is worth a thousand of that; as a litle rose-water, a whole glasse full of mudde. 2. It is not constant neither, but often interrupted: every thunder clap will cause such to quake, to tremble: and at the last, they shall certainly be consumed. O that men were wise, to gather grace; so should they haue peace at their latter end; & in the meane while be like Mount *Sion*, vnmoueable! Graunt that such may haue outward troubles, yet they shall haue inward peace, that passeth all vnderstanding. And now we proceed to another Point.

Where, *Paul* in all his former Epistles, nameth but grace and peace; and writing to *Timothens*, whom he loved so dearly, addeth *mercie* in his Salutation, we note: that,

Doct. 9.

The degree of affection, cannot be covered.

As the truth, so the measure of loue will show it selfe; and and not in words onely, but likewise in action. Doe we not see this in *Iacob* towards *Rachel*? *Ioseph* to *Beniamin*? *Jonathan* to *David*? And the people to *Jonathan*? *Gen. 33. 2. and 43. vlt. 1 Sam. 20. 2. &c.*

Reas. 1.

For the disposition of the heart over-ruleth the outward members, and like a strong streame moueth all the wheelles according to its motion. 2. As he that loues would declare the truth of it; so would he its degree: for by the first, he is re-beloued; but by the second, in a greater maner: the manifestation of affection, breeds affection, as it is apprehended, whether we respect truth or measure.

2.

Vse 1.

This argueth, that the loue of many, as *Lot* said of *Zoar*, is but a litle one; so weake a spring, can haue no deepe foun-

fountaine: so small branches, no great vertue in the roote, and so feeble a flame, no abundance of fewell: for causes produce effects proportionable to their internall power; do they not?

Try then, as the truth, so, the measure of thine owne, and thy friends affection, by the outward effects: he that loues much, will declare it, by many prayers, sundry actions: this did *Adary* to *Christ*, *Christ* to the people, *Beniamin* must haue better attyre, a double portion, if *Ioseph* respect him aboue his brethren. Shall *Jonathan* dye? He shall not die, if the hearts of *Sauls* subiects cleaue vnto him. If Iesus loue *Lazarus*, he will weepe, groane in spirit, and cry with a powerfull voyce, *Lazarus come forth*: for, vndoubtedly, such as the heat is within, will be the burning without; much loue, much manifestation of it, in words, in action.

Or (it may be) *Paul* addeth *mercie*, to *grace* and *peace*; because that *Timotheus* was a Minister: for the like he doth to *Titus*, and omits it in all other his salutations, to the Churches, and people in generall; to teach vs: that,

Ministers, of all men, stand in need of mercie.

And that not onely, in respect of themselves, but in regard of their place, and calling. To whom was this command chiefly exhibited; *Be mercifull, as your heavenly Father, is mercifull*, but to the men of God? Or why did *Elisha* pray, *Let thy spirit be doubled vpon me*, but to confirme the truth of this Doctrine? 2 King. 2. 9. Luk. 6. 36.

For they are in Gods roome, resemble his Maiestie; and therefore haue the more need of mercie, in abundance.

Againe, they are daily exercised, about men, in the greatest depth of misery; and therefore store of mercie is necessary for such: where much is to be vsed, much is required.

This doctrines vse is scarce dreamed of, or if it be, but little practised. Who, that is a Preacher, from the forenamed grounds, seeketh to be rich in mercie? Alas, wee consider not, how we resemble God; What miserie the most are in; and hence it followeth, that Ministers many times are the most mercilless men.

This

Vse 2.

Doct. 10.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

This must teach Preachers a lesson worth the learning; namely, to exceed all men in grace, and mercy, as *Saul* did the common people by the head and shoulders: for doe they not resemble God? Are they not the Wells, where miserable sinners are to fill their emprie soules with the water of mercy? Doth not each Ambassadour strue to resemble his Lord, who sends him? If the Preachers pit be dry, how can we expect any in the common ditch? Are not the Priests lips to preserve knowledge? And shall their hearts be emprie of the spirit? These haue rather need of a double portion. I haue heard of a fire kindled in a towne, that tooke hold of every house, and passed by the Preachers: I would not haue it so, in regard of the spirit: for how ever the former, was accounted a mercie, sure I am, this latter is an heauie iudgement, for all men should runne, as the poore to the great mens houses, to kindle their turf, at the Preachers Altar. Where others strue for double honor, double maintenance: labour thou for double holines, double mercie: thus to doe, is to doe wisely, and but thy dutie neither.

Doct. 11.

From Gods the Father: In this phrase, two things concerning God may be obserued: first, that,

He is a Father.

God may be stiled a Father; either essentially, or personally. Do ye so reward him, O ye foolish people and vnwise, is he not your Father? This may be vnderstood essentially:

1 Cor. 11. 31.

Dent. 32. 6. The God and Father of our Lord Iesus Christ, knoweth that I lie not; here it is to be accepted personally. Againe, he is either a Father in generall; or in speciall: in generall, as he is the Creator, and conseruer of all creatures: hence he is called the *Father of spirits*. Heb. 12. 9. *Of Angels.* Job. 1. 16. *Of men;* haue we not all one Father? Mala. 2. 10. And in speciall, he is a Father; and that of Christ, or of the faithfull. *Of Christ*, as he is the Word, and begot from all eternitie: the Lord possessed me in the beginning of his way, before his workes of old: I was set vp from everlasting or ever the earth was: Pro. 8. 22, 23. 2. *Of Christ by personall*

union:

union: Thou art my sonne, I, to day, beget thee. Psal. 2. 7. Acts 13. 33. And of the faithfull, he is likewise a Father, in speciall: 1. By regeneration: Of his owne good-will begate he us, by the Word of truth: 1 Tim. 1. 18. Or, 2. By adoption: Now are we the sonnet of God, and haue receiued the spirit of adoption, whereby we cry, Father, Father. Rom. 8. 15. 1 Ioh. 3. 2.

And haue the faithfull God for their Father in a peculiar manner? Then, in the first place, we may take knowledge of their dignitie. David could say, *Thinke ye, that it is a small thing, to be sonne in-Law to a King?* Was that such a privilege? Then what is this? O that the faithfull knew their owne worth! Let the faithlesse fume, chafe, and swell, till they burst; yet one of these is worth a thousand of them: the world is not worthy of such: for is not the righteous better than his neighbour? How readest thou? *Pro. 12. 26.*

Let the faithfull learne hence, to know the God of their Fathers, and to serue him, with a perfect heart, and a willing minde: will not a sonne honour his Father? Must we respect the person of man? And shall not wee regard the glory of God, who is our Father? How if we neglect him? Can we be excused? Doth not he expect it? Deserue it? And is it not our dutie to doe it? Giue we him then his deserved titles, make we mention, of his many mercies: seeke we his glorie, learne we his will, and doe it: for, not every one that cryeth, Lord, Lord, but he that doth the will of the Father which is in heaven, shall be blessed. As he is our Father in speciall; so let vs honour him in a singular maner: the rule of creation requires it, much more of re-creation, and adoption.

Againe; Art thou a faithfull person? Then looke vp to God thy Father; expect a worthy portion, at his handes. Can they that are euill, giue to their children, good things; and shall not your heavenly Father, giue to you, the things, whereof ye haue need? Be not then in doubt, but beleue: cry not, What shall I eat? drinke? or wherewith shall I be clothed? For he knoweth whereof thou hast need, and will relieue thee: Fathers lay vp for their children, not children

Use 1.

1 Sam. 18. 23.

Use 2.

1 Chron. 28. 9.

Mat. 7. 21.

Use 3.

Luk. 12. 13.

Mat. 6. 25.

2 Cor. 12. 14.

2 Sam. 13. 4.
&c.

Use 4.

Iob. 9. 4.

Psal. 136. 19.

20.
Exod. 14. 25.

for their Fathers, doe they not? What shall I more say, but as *Ioab* to *Amnon*? Why art thou so sad? And why is thy countenance cast downe? Art thou not the Kings sonne? Aske what thou wilt, and he shall giue it thee.

The profane of our times may hence learne, to take heed, how they wrong the faithfull. God is wise in heart, & mightie in power; *Who ever waxed fierce against them, and hath prospered: for their sakes, He hath destroyed great Kings, and mightie; Sehon King of the Amorites, and Og the King of Bashan.* He can plucke off thy Charet-wheels; strike thee in the hinder parts, cause thy heart to faile thee for feare, and in a moment, fetch thy soule from thee: better were it for thee to haue a Mill-stone hanged about thy necke, and thou to be cast into the bottom of the Sea, than to offend the least of these faithfull ones: they are deere in his sight, tender to him, as the apple of his eye. Can a Father put vp the vniust wrongs of his loyng children? The husband of his chaste, and dutifull wife? In no wise; then take heed to thy selfe: for if thou fight against the faithfull, thou dost injury to Gods sonnes; and his dearest Spouse, who one day will, in *wrath*, take vengeance on thee; and grind thee to powder.

From God the Father. Having handled the title of God, we come to speake of the second thing appropriated to him, the which is: that,

Doff. 12.

All spirituall blessings flow from God the Father.

Iob. 28. 2.

Every good gift, and every perfect giving is from above, and cometh downe from the Father of lights. Iam. 1. 17. Whence had the Apostles & Prophets that heavenly treasure, wherewith, they were enriched, if not from God? *Silver hath his veine, Gold his mine. Iron is taken out of the earth, and Brasse is molten out of the Stone:* but grace, mercy, and peace are not to be found in the land of the living: nature saith, it is not to be found in me; wealth and honour cryes, nor in me.

Reas. 1.

Came it from nature; then should all men partake of it, none excepted: for shee communiceth to all her off-spring the like gifts; though not in degree and measure.

Neither

Neither is it purchased by pence, or followeth the flux of royall dignities: for then should Kings, Nobles, rich and great men, be the onely subiects of it; who in truth, very rarely possesse it. See 1. Cor. 1. 26.

I will not insist here to confute the Romanists, but leaue them to stand or fall, to their owne Master: but first, learne we hence, whom to prayse for grace, and mercy, and every good gift, that we enioy; say not, mine owne hand hath procured me this treasure; least thou be found a lyar against God: for what hast thou, that thou hast not receiued? One cause, why we are so proud, and ingratefull, is, want of consideration: how that, what we are, by the free fauour of God, we are that which we are. Good Iacob ascribes his two hands to proceed from the mercy of God: Reade his confession, Gen. 23. 14.

And secondly, this may direct vs, whither to runne for grace, and mercie, and peace: goe not to man, or Angell, but to the Lord: else must thou returne, like the foolish Virgins, with thy vessels emptie: Take the counsell David gaue his sonne Salomon, on his death bed: Know God: for, greatnesse, and power, and riches, and honour (I adde) and all things are in his hands: And now we proceed.

And Christ Iesus our Lord: Out of this phrase, wee obserue: first, that

Christ Iesus is a Lord.

Iehouah said vnto my Lord: Sit at my right hand: and yee call me Lord and Master, and yee doe well for so I say Psal. 110.

1. Ioh. 13. And he is Lord, two wayes: either as he is *Elohim*, God; or *Emanuel*, God with vs. As he is God: 1. By creation, for he is the beginning of every creature: all things were made by him; and without him, was not made any thing, that was made. Ioh. 1. 3. And secondly, by providence: The Father worketh hitherto, and I worke. Ioh. 5. 17. As he is God with vs, he is Lord also: 1. By purchase, for he Word became flesh: so that by a communication of properties we are said to be purchased, by the blood of God: Act. 20. 28.

2. Cor. 1. 12

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

1. Cor. 4. 7.

Ioh. 3. 35.
Ephes. 5. 23.

Mat. 28. 18.
Ephes. 1. 22.

Use 1.

Use 2.

Use 3.
2 Pet. 2. 20.

Use 4.

Doct. 14.

2. By marriage; He is the bridegroom, the head, and husband of his Church: and therefore Lord over it: 3. By dignitie, he is our elder brother, and in ancient time such governed, and had a double portion. *Deut. 17. 15. & 21. 17.* 4. By donation; for God the Father, hath put all things into his hand, and given him all power, in heaven and in earth.

And is Christ Iesus thus many wayes, our Lord? 1. We must know him; for what madnesse greater, than to be ignorant, & not acquainted with our Master? Who can with any comfort serue an vnknown Lord? Certainly, they that know not Christ, are Sathans slaues, and none of his servants.

Also we must learne his will; and what he requireth at our hands; for otherwise, we cannot doe it: such servants cannot please him. Many stand on their good, and honest meaning: but without knowledge, the minde is not good. *Prov. 19. 2.*

And when we vnderstand it and him, we must indeavour to do his commands; for it were better not to haue knowne his will; then after we haue knowne it, to turne from the holy Commandement given vnto vs, of our Lord; such shall be beaten with many stripes: God shall come in flaming fire, to render vengeance, on all them, that know him not, and obey not the Gospell of Christ. *2. Thes. 1. 8.*

Finally, We are to depend on him, for food, for wages, for rayment convenient; & in all dangers, to flee vnto him, for succour, both in life, and death: and we may doe thus, with hope and boldnesse, when we know him, and his will; seeke his glory, make his enemies ours; obeying all his commands: for we are never made strait in him; but first we are made strait in our owne bowels.

And we may hence gather also: that,

All Christians are fellow-servants.

Paul and Timotheus; Prince and people; men and women; Jew and Gentile. Deut. 17. 10. Acts, 10. 35. Gal. 3. 28.

1. For

1. For hath not one God created them? *Mal. 1. 10.*
2. Are they not purchased by the same price? *1 Cor. 6. 20.*
3. Have they not all one and the same command? *Ex. 20. 3.*
4. Is not the promise made alike to them all? *Gala. 3. ult.*

We must not then severely censure one another; for who art thou that condemnest another mans servant, be he standeth; or falleth to his owne Master. James his exhortation is here to take place; *Be not many Masters: that is, many censuring, and commanding Masters: Jam. 3. 1.*

Neither may we haue one another in too great estimation, giuing that worship to the servant, which is due to the Master: what saith the Angell to Iohn? See thou doe it not, for *am not I thy fellow-servant?* *Rev. 22. 9.*

Care must be had, that we make not vniust lawes, to bind the Consciences of our brethren; this were Pharisaicall, and not to be obeyed, if pressed: servants must not Lord it: but know, that they haue a Master in heauen, with whom there is no respect of persons. *Mat. 23. 4. Eph. 6. 9.*

In one word, there must be no larres and contentions amongst vs: its our Masters charge, *Live in peace: if an house be diuided, it cannot stand: and if we deuore one another, we shall be deuoured.* Wherefore, be of one tongue, and of one heart: *live in peace, and the God of peace, shall be with you.* *1 Cor. 13. 11.*

Out of the word, *Our*, might many points be deduced: as that,

1. Christ Iesus hath a pluralitie of servants.
2. True faith applyeth the promise in particular.
3. Christ is a Lord, indifferently, to all the faithfull.
4. We are to acknowledge the priuiledges of our fellow-servants.

In conclusion, as this sentence depends on the former words, we collect, that:

No grace, mercie, or peace, can be had from God the Father, but in and through Christ Iesus.

The Father is the fountaine, Christ, the spring: and the reason is, because God is iust, and none but Christ can satisfie him. He it is, that must roll away the stone from the

Reas: 1.

Use 1.

Use 2.

Use 3.

Use 4.
Luk. 2. 14

Doff. 15.

Doff. 16.

Doff. 17.

Doff. 18.

Doff. 19.

1. 1. 1.

Wels mouth, since Adam damned it up: He and none but he, can open the sealed fountaine.

1. 1. 2.

This discovereth the misery of Turke, Iew, and all who know not, or deny the Lord Iesus: & we must learne hence, to forsake & flee to God in his name, and none other.

1. 1. 3.

And further of this second Verse: Now followeth the third: I have remembrance of thee in my prayers.

1. 1. 4.

with pure Conscience, that without ceasing, day and night, I have remembrance of thee in my prayers.

The Logically resolution.



His Verse, and the two following, depend one upon another, and though they be not a plaine exhortation, yet they closely containe in them the seeds of such a dutie: as may easily be conceived.

Def. 1.

In this we may consider a three-fold Confession.

Def. 2.

The first is, that the Apostle gaue thanks; which dutie is amplified by the Object of it, God.

Def. 3.

The second, that he also served this God: and that,

Def. 4.

1. For time; from his elder days.

2. Againe for the manner, with pure Conscience.

Thirdly, he acknowledged, that he prayed; wherein,

The Theological exposition.

1. He remembered Timothee: 2. Without ceasing: 3. And

that, night and day; by this Paul declares to Timothee his affection, and desire he hath of his welfare.

2. I thank God: I Somerwaie, I haue thanks for God: but that may not be admitted: for Paul did it, and deferred not this action.

3. I have remembrance of thee in my prayers: these words are three things: 1. The action, thanksgiving: 2. The person, I; and 3. To whom thanks are given, God.

Whom I shew from mine elders, with pure Conscience: The Apostle addeth these words, because he was accounted by the Iewes to be an Apostata, and a revoler from the truth, and a dissembling person.

By elders, is meant, *Abraham, Isaac, and Iacob*; Some read progenitors, ancestors, fathers, as though he spake of his naturall Parents:

With pure Conscience: That is, vnfeignedly, sincerely, and without hypocricie.

That without ceasing: These words haue a double reading; as when Paul prayed, he also prayed God for Timothee; or thus, I thank God, that I doe pray for thee, &c. Without ceasing, is constantly, ordinarily.

I haue remembrance of thee in my Prayers: Prayer is manifold: mentall, vocall, conceived, read: in verse, in prose: publique, private, simple, compound, and the like. It is likely, these were private, not publique prayers: for Paul would avoyde all ostentation, and iust cause of exception: also at this time he was a prisoner.

Remembrance: Remembrance hath in it, foure things: apprehension, retention, retention, and production: A notion, or thing is, by the externall, or internall sense presented to the eye of reason; the perceiue it, that's apprehension; then it is committed vnto memorie, as a place of conservation: that's retention; afterward kept there in safetie; that's retention; and lastly, when occasion is given, its called out againe; and that's production. A man takes a shaft in his hand, puts it in his quiver, retaines it there for a time, and when he would recreate himselfe, puts it forth againe: this is a plaine *Embleme* of Remembrance.

Night and day: Lailah in Hebrew is for night; and it signifieth rest, quietnesse, stillnesse: because men were to take their ease, and sleepe in that time; which is from the Sunne setting vnto the Sunne rising.

Day: In Hebrew, yom: of the sunne, and business, that is in it; the time, from the Sun rising to its setting, is called day: or from Sunne setting to its setting, in the same horizon.

D. 1.

D. 1.

A Simile.

D. 2.

D. 3.

horizon: whence a day is distributed into naturall, or artificiall: day is taken for light, and night, for darkenesse, and are applied to our spirituall estate. 1 Cor. 3. 13. Ephes. 5. 13. 1 Thes. 5. 5.

The Metaphrase.

I would not haue thee, my sonne Timothie, once to imagine, but that, what I write vnto thee, is out of loue: for I vnfeignedly giue thanks to God, whom, (whatsoever others may report, and beleue of me) I haue served in truth, and integritie; and not declined, or done any thing of malice, or set purpose, since I had vnderstanding; yea, from my progenitors, and elders, Abraham, Isaac, and Iacob, and the rest of the beleeuing Iewes. And be thou assured, that as I pray night and day; so in my requests to God, I, in a peculiar and speciall manner, remember to make mention of thee, and thine affayres alwayes in the Lord.

Doct. 1.

I thank God:] Note hence: that,

A good man exerciseth himselfe in thankesgiuing.

He doth not onely craue future, but returnes prayse for former favours: hence it is, that David, Deborah, Moses, and many more haue penned Psalmes of this subiect. Exod. 15. Psal. 106. Indg. 5. Rev. 19. 1. 2. and Psal. 96. per totum.

Reas. 1.

For they know themselues to be vnworthy of the least benefit, and receiue all things without desert of their owne. *I am lesse than all thy mercies, and all thy truth.* Gen. 32. 10.

Reas. 2.

And its a good thing to prayse the Lord; no dutie more acceptable to him, for therein we acknowledge euery good & perfect gift to come from him, and so glorifie his name. Psal. 91. 1. 1am. 1. 17.

Reas. 3.

Also its the best time spent, that is spent in this dutie: for therein we resemble the Saints, and Angels in heaven, who continually say, Glory be to God, and prayse to the Lambe, that sitteth on the throne for evermore: and hence it followeth, that the more gratefull, the more gracious is the person. Rev. 19.

Moreover,

Moreover, is it not a meane to receive more and greater favours? What loſt the Leper in returning backe to Chriſt? Or the blind man in acknowledging his kindneſſe? And who will not be liberall to a gratefull perſon? *Ioh. 9. Luk. 17.*

Thankfulneſſe, is a voluntarie retribution of one good thing for another.

First, I ſay it is a retribution; what ſhall I render, or retribute to the Lord? *Pſal. 116. 12.* for firſt, it alwayes preſuppoſeth a benefit received: ſecondly, or elſe it were a giving, rather then a thankſgiving.

Secondly, And it muſt bee voluntary, not coacted: it muſt be a free will-offering: *Eſa. 2. 68.* firſt for the giver and receiver (in this) are to be like minded: *freely ye have received, freely give:* againe God reſpects the affection of the action, more then the thing given; for a wicked man may doe the one, but not the other; *he loner a cheerefull giver. 2 Cor. 9. 7.*

Thirdly, The matter or thing rendred muſt bee good: firſt, we may not render evill for evill, much leſſe, evill, for good: ſecondly, againe, iuſtice requires it; and the very law of nature, to doe as we would be done vnto. Who is he that would bee content to receive evill for good? or what proportion is there betwixt them? are they not the greateſt opposites?

Fourthly, The laſt thing in this definition is, that wee muſt render good things for good things; for though we may doe good for evill, yet wee muſt not give thanks for evill: firſt, for it is naught in it owne nature: ſecondly, and that were follie in vs; and might moue the authour of it, either to ſcoffe at vs, or harden him in a courſe of evill doing.

But it may be objected, that Gods children haue given thanks for afflictions, and they are evill.

True, they haue done ſo; yet not ſimply for afflictions; but firſt, as they bee tokens of Gods love: for if wee were without corrections, whereof all are partakers, then

Reaf. 4.

Thankfulneſſe defined.

Mat. 19. 8.

Obiect.

Reſol.

+ 2nd

we bastards and not saines: *Heb. 12. 8.* Secondly, the Lord will cause them to worke for the good of his; and in that they are to thanke him for them: else not, *Rom. 8. 28. Psal. 9. 21.*

conclusion I
benches

Thankfulness
distributed.

8.01.21.1

Obserue further, that good things are either exhibited or promised; so that we are to prayse God for his promises, as for performances: first, for they are good things: secondly, they shall all be accomplished in a convenient season; and this duty haue the Saints also practised: *Luk. 1. 46. Tim. 4. 8.*

Thankfulness is either conceived, or manifested: conceived in will, and resolution: manifested in word or deede. The first kind is hid from man, yet knowne to God, and is the cause of the other that followes, and (in some sence) the least degree of thankfulness: for what is in the heart, will (vpon iust occasion) breake forth into speech; yea, (if there be abilitie) into action also: as in erecting of schooles, hospitals, building of churches, colledges; maintaining of ministers; receiving of the poore, and the like.

Againe, thankfulness is either sincere or hypocritically, what one doth in truth; another may in appearance: as we reade of the Pharisee, who stooped into the Temple with a Lord, I thanke thee: &c. *Luke 18. 11.*

Vse 1.

Luk. 17. 17.

This checkes the current of our times, which is alwaies craving; but never restoring; many pray, yet doe not pay; For what are thanks, but pence, God sels his fauour for? we haue not onely him, but nine times nine, who never retorne praise for their cleansing; many, (and its good) intreat others to pray for them; yet, (which were better) neuer find time, to desire men to giue thanks for them.

B. 160

Vse 2.

Psal. 116. 12.

Psal. 148. 1.

&c.

How many fauours haue we received? how many precious promises are vnto vs exhibited, whereof wee take no knowledge? Is not this the signe of an vgratefull minde? I had almost said, of a gratelesse heart?

But to leaue such, let vs studie, and practise this dutie; and say with that good man, *What shall we render to the Lord for all his benefits?* He would call vpon all creatures to praise him in their kind. No surer signe of sound grace than to be frequent

frequent in this action: doubtlesse, a gratefull heart hath
set times to praise God, as to pray vnto him; they thinke no
houres better spent, than in thus doing: O, how will such
reioyce, when they findeth their hearts enlarged, and their lips
opened to prayse God? Such a day to them, is of more worth
than a thousand others: but because to doe this, is no easie
matter; remoue we the impediments, that hinder; yf the
helpes that further this action; and they be such as these
following.

1. When as we thinke, that *our owne bandes haue procured
vs our abundance. Is not this Babel, which I build, by the might
of my power? When as except the Lord build the house, man la-
bours in vaine: When men doe not know, that all comes
from God, they will sacrifice to their owne nets.* Deut. 8. 17.
Dan. 4. 30. Psal. 127. 1. Hab. 1. 16.

Impediments
of thankful-
nesse.

2. A second is, vnmindfulnesse of Gods mercies: he that
forgetteth a kindnesse done, it is all one for the present, as if
he neuer received any: whence springs these speeches; true-
ly, I had thanked you, but it was out of my minde; I had
quite forgot; I pray you pardon me.

3. A third, is discontent; when this rules in the heart,
no thanks is to be had; a contented minde, is alwayes a
thankfull minde. Whence it commeth to passe, that proud
men, covetous men, or ambitious men are vngratefull men.
The bird will not prune & sing, till she haue tooke a stand,
that giues her full content. When we can say with *Iacob,*
We haue all things; then we will giue thanks for all things.

Gen. 33. 12.

4. And not to mention any more, ignorance of our mi-
sery, (were we deprived of present favours) is a great blocke
in the way: what were a man, if he were stript of his clothes?
and turned without food, but a day or two into the fields?
Should we but lodge one night in Egypt, England would
be a good Countrey: were we in such a famine, as was in
Samaria, that the Mother must famish, or eat the fruit of her
owne wombe; then food would be worth thanksgiving.
But we haue lost our tast, (and thats the reason we cry, giue
me my will as *Rachell* did sonnes, or else we die?) being still

2 King. 6. 28.

Gen. 30. 1.

petitio.

petitioning, never repaying. We are like the earth, that receiveth many bodies; but without a miracle wrought, will not yeeld vp one: so must God pull thanks by violence out of our hearts, *if he will haue any.* Helpe to true thankfulness.

1.

To consider that the Lord hath chosen thee, whereas he hath reiected thousands *before the world was:* and to what? to inherit a Kingdome? *David* thought no small thing, to be sonne-in-law to a King. *I Sam. 18. 23.*

2.

Secondly, take knowledge of the Lords dealing with thee, in giving thee a *being of nothing*; and that in a comely manner: are all creatures men and women? Haue all at their birth, that be, eyes to see, tongues to speake, &c? Why wast thou not borne dumbe, or blind?

3.

Thirdly, *Looke backe, and see, what the Lord hath done for thee since thy birth:* how comes it to passe, that thou art now aliue? Why was not thy bodie long agoe turned into small dust? Art thou not made of the same mould? Dost thou not feed on the same food? and breath in the same ayre? The consideration of these things, like a loadstone, should moue vs to lift vp our hearts to God.

4.

Fourthly, *Thinke of thy present condition*; hast thou food and rayment in abundance? Why doe others want it? who feeds thee with this *Mannah*, that so many of thy brethren never tasted off? Who brought thee into these large pastures, & causeth thy cup to flow over? But let me come nearer thee yet; art thou in the libertie of Gods sonnes? Hast thou the saving graces peculiar to the Lords chosen? Hath the spirit sealed thee a Quittance, for the pardon of all thy sinnes? and assured thee of salvation? Why? Is this the lot of all the seed of *Adam*? Doth every man enioy the like portion? And are these common favours? Wast thou ever wounded in spirit? Then who healed, and helped thee? Did sin ever presse thee to the pit of hell? How, or by what meanes wast thou eased? Beloved, I haue but given you a tast of the vnsearchable, and vnvaluable gifts, the Lord hath imparted vpon you: wherefore take words of thankfulness to your selues,

Psal. 13. 5.

Hosea. 14. 2.

ſelues, and ſay with the Prophet; *My ſoule prayſe the Lord; and all that is within me; magnifie his holy name*: yea let this alway be thy vow; I will prayſe the Lord while I live; for he hath done wonderfull things for my ſoule: but if all this will not moue vs, to be more mindfull of, and carefull to diſcharge this duty; I can ſay no more ſaue this: I pray God, that the time may not come, when want ſhall cauſe thee to promiſe any thing, and yet the Lord in mercy will giue thee nothing.

Whom I ſerue from mine elders, with pure Conſcience.] Theſe words are inſerted by the Apoſtle, to maintaine his dignity, againſt the ſcandall of ſuch as reputed him to be an Apoſtata, and fallen from his profeſſion; whence ariſeth this Doctrin: that,

Carnall friends, will become foes, if a man embrace the Goſpell.

He that in ſinceritie will ſet himſelfe to ſerue God, ſhall haue his former friends, to be his greateſt enemies: ſo long as Paul was a proud *Phariſee*, his brethren and acquaintance highly eſteemed him: but after he became an Apoſtle, they reputed him a plaguy fellow; one not worthy to liue: thus did the *Papiſts* deale with *Luther*: ſo true is the ſpeech of Chriſt; *That a mans enemies, ſhall be they of his owne houſe.* Luk. 12. 53. Acts. 23. 14. and 26. 5. &c.

For in ſo doing, he condemnaeth his former courſes, and conſequently them that profeſſe them; this is to giue testimony that their eſtate is miſerable, and that cannot of wicked men be indured. *Iob. 7. 7.* This hath made the *Papiſts* cry out, *What are all our forefathers damned? becauſe wee tread not in their footſteps of errour, ignorance.*

Becauſe then, they will caſt off their ſocietie, and take part with the pious; and that ſtirreth and worketh ſtrangely, when men will not runne with them to the ſame exceſſe of riot, or be in league, as in times paſt.

Learne then, you that haue embraced the Goſpell, not to marvaile, if carnall friends be now your greateſt aduerſaries; for ſo it hath beene, and will continue in future ages; for you.

Pſal. 103. 2.

Doct. 2.

Reaſ. 1.

Reaſ. 2.

1 Pet. 4. 4.

Uſe 1.

you are not of the world, therefore the world hateth you: as she lulleth her owne in her lappe: so she casteth out them the Lord receiveth.

Vse 2.

Let such also as resolute to be truly religious, and to cast off their former courses, and companions, prepare to vndergoe many taunts, and injuries; he that feares the tongues of such, shall never be a resolute Christian souldier: whilst the bird is in the egge, the Kite cares not for her; but, if once she be disclosed, grow fledged, and fly abroad, beware of devouring.

Doct. 3.

And where *Paul* maintaines his owne cause; from his example, we may learne: that,
The truth of our profession, is to be maintained against all opposition.

Did not *Elijah* this against *Ahab*, and his foure hundred false Prophets? This did the Apostles in many places: and Christ himselfe, when as was given iust occasion: see *1 King. 18. 18. Act. 5. 29. Mark. 2. 10. Gal. 1. 8. 2 Pet. 3. 2. 3. 4. &c.*

Reas. 1.

Why? Its the best thing we haue; and what of greater worth in all the world? Its our bread, and meat, life, and living.

Reas. 2.

And so doing, we approue of the truth of our profession, and the vprightnesse of our hearts; yea, it may be of force, either to convert, or abate the rigour of our carping adversaries. *Acts. 16. 39.*

Vse 1.

Let this condemne the timorousnesse, and imbecillitie of the most in our dayes, who haue no hearts to maintaine what they professe. What would such doe, if it came to fire and fagot, that are dumbe in these dayes, at the truths opposition? Fie, fie; Never was this dutie lesse regarded. I wonder, for whom, or for what, men keepe their resolution? Is not this worthy of it?

Vse 2.

Take we then knowledge of this: and let purse, speech, and person defend the truth in all contrary opposition. Buy the truth; and through covetousnesse or fearefulnesse, sell it not: for this is to set thy soule to sale to thine enemy, *Sathan;*

then, for he that loſeth the one, cannot ſave the other: Let not the devils, old ſcandals, ſcare thee: who more oppoſed than the beſt, from the beginning? was Chriſt free? wouldſt thou then?

Theſe words are alſo a commendation to the Apoſtle, and uttered to maintaine his reputation and dignitie: whence it may be obſerved: that,

It is an honour for man to be the ſervant of God.

Doct. 4.

What matter of more moment? Worke of greater worth? or thing equall to it? *Mofes, the Lords ſervant*, is a title great and good enough; theſe are the ſervants of the moſt high God, was no ſmall commendation: *Mala. 4. 4. Acts. 16. 17.*

For what is God? Is he not the firſt cauſe of all things? And ſupreme governour of the world? The King of Kings, and Lord of Lords? And is it no honour, immediately to attend vpon him? Is it a ſmall honor to be next to our Sovereigne? What then ſhall it be, to be ſervnto God?

Reaf. 1.

He that ſerveth God, may better his eſtate in ſo doing; yea were he an Angell: therefore it is no baſe, but an honorable thing.

Reaf. 2.

His actions ſhall be guided by the golden Rule, and ſilver Precept of his Word; and ſuch as the one is, the other is to be accounted; for if the Rule be excellent, the thing ruled by it is ſo too, of neceſſitie.

Reaf. 3.

And it is honor in this: for all the creatures ſhall be their attendants, and ſubiect to them. Satan ſhall not dare in his livery, like a Sericant to arreſt them; and the good Angels ſhall preſerve them; and pitch their tents about them, till they take poſſeſſion of heaven.

Reaf. 4.

Pſal. 91. 11.

Away then, with that to be abhorred Proverbe; *What profit in ſerving the Almighty?* What honor in an holy life? Let men thinke what they will; holines to God, is an honor vnto man: and never was man diſhonoured, who in ſinceritie ſerved this Maſter.

Vſe 1.

Pro. 8. 37.

Rom. 10. 12.

Vſe 2.

1. Cor. 15. 10.

Here let the Lords ſervants, though poore and baſe in other reſpects, yet reioyce in this, that they ſerve the Lord.

E

For

For this is to be of the true line, Princely blood, and noblest familie. He that can truly say, *I serue God*, giues himselfe the greatest title of dignitie.

Use 3.

This should moue all men, poore especially, to become the Lords servants: for this is, the onely way to honor, and all promotion. O, that men did thinke so, then fewer words would winne them from the world, to attend on this neuer to be prayesd enough Master.

p. 130

Use 4.

And this point should moue Parents, to make their sons the Lords servants: We esteeme it a wonderfull honor, (and so it is indeede,) if wee haue a childe, that attendeth on his Prince, & returneth to his Countrey, being clothed in silke and sattin, and having one of the Kings rich coates vpon his backe; what should we then esteeme it, to haue a sonne clothed with the right councells of Christ, and enriched with all the saving graces of the spirit? Angels attending on him, and a Kingdome prepared for him? Is this nothing? Then labour for it, for your selues; for your children. *W*

p. 131

p. 132

Doct. 5.

I serue. Out of the word *serue*: I obserue; that, *A Christians course is not idle, but laborious.*

p. 133

Service is laborious; a religious course is service; therefore laborious. Name what you will in religion, and it requireth labour, diligence. Are we not commanded to *acquire, seeke, knocke, worke, and create*? It is as it were a new creation. *Ier. 6. 16. Mat. 6. 33. & 7. 7. Phil. 2. 12.*

Reas. 1.

p. 134

Beacuse its a difficult thing to get faith, keepe faith, or to liue by faith: faith comes not by nature; it growes not in every mans heart: neither is it (as some iudge) so easily to be had; he that will haue it, must haue a broken heart, rent by the Law: for as a man doth not plant Trees on rockie mountaines; no more doth the Lord sow this seed in stony and hard hearts: he that will possesse it, must attend diligently at the postes of Gods house: for it comes first, and is begot by hearing of the Word Preached; and then prayer and the Sacraments will conferue it, increase it. *Lords, I beleeue, but my unbeliefe: and, Lord increase our faith.* But its a pectid piece of seruice, to liue by faith; when all reason

Pro. 8. 34.

Rom. 10. 17.

Mark. 9. 24.

Luk. 17. 5.

failes

failes vs; then to cast our selues vpon the Lord, and to depend vpon his bare promise (as I may say) as a worke of wonderfull difficultie: haue not the best of Gods servants staggered, and almost fainted in this peece of service? Some cry, tush, I neuer doubted; I will neuer be moved: Well, to such I say nothing; for though they bragge, they beleue every thing; yet, I know, that if I should tell them their estates, they will not beleue that one thing.

And as it is a hard taske to get faith, keepe faith, and liue by faith; so it is no lesse labour to get a sound knowledge of the Precepts, to keepe it, and practise it. *Paul* knew the Law of God, but what a stirre had he to obey it? And if we must cry and call for knowledge, seeke and search for her, as for silver oare in the earth bowels; will it be a matter of lesse moment to put it in practise? No, no. The vnderstanding, like a needle, will pierce thorow, and into the Precept, when the will, like a knottie, and ill-twisted threed, comes churlishly after. Its hard to find out a narrow and vntrouen path; but more difficult to walke in it; and not either to be weary or wander: the Vses followe.

And seeing a religious course is not idle, but laborious; what shall we say of such as take no paines at all, in service of that nature? How few know their Master, or his will? And then how can such serue him? Who inquireth and cryeth after the vnderstanding of the rules of this great Art, by which this worke of religion is to be squared? Haue we not more shuffling of cards, than searching the Scriptures? Playing, than praying? Feasting, than religious fasting? Running after goods, but fleeing from all grace and goodnesse? Some will not set a foot within the Lords vineyard, gather one grape of sound knowledge, or an eare of vnderstanding: if they doe, this is their service, *We haue bene at service*. And if they kneele downe, lift vp their hands, and stay till the worship of God be ended; though their minds wander, their hearts be at home, and they retorne neuer the wiser, (I ween the worser:) yet, they doubt not, but God on their part is well served; and for his part very well pleased.

Psalm. 72. 2.

Rom. 2.

Prov. 2. 4.

Use 1.

fed. Why should not these men be thus deluded, who know they doe little, if any thing in Gods service, and yet hope to be rewarded?

Vt 2.

And is to serue God, laborious? Wee must then be of good courage, gather strength, and *quit vs likemen*; he that hath an hard taske, will proportion his power according to the royle. The longer the ground hath lien fallow, the stronger must be the Team to teare it in sunder; and the farther we take a iourney, the more pence must wee put in our purse: so the more difficult this dutie is, the more must we looke about vs, arme our selues, and be prepared for the well performance of it.

What is required in the service of God,

And for the better discharge thereof, we must labour for two things; the one is *Knowledge*, the other, *Strength*: for, these are absolutely necessary, for the doing of any action; the one to direct vs; the other to enable vs, in this dutie. The object of this knowledge is double: 1. God: 2. His will. These must be rightly vnderstood. For, 1. If we know not God, we cannot *loue* him; 2. or *trust* in him, 3. *Feare* him; 4. *humble* our selues before him; all which are needfull, for that man, that would make God his Master. We must *loue* him, or else we cannot *serue* him; for loue sets a man on working, as in the example of *Isaiah*; yea *loue* (saith the Apostle) *constrains vs*; but if we know not God, wee cannot loue him; the affections worke according as the eye of *Reason* presents her Objects.

2 Cor. 9. 14.

Rom. 10. 14.

Ioh 17. 3.

And, *How can we beleeue in him, of whom we haue not heard?* Faith cannot be without knowledge; therefore, knowledge is often put for the same. Who will serue a Master himselfe, or bind his sonne apprentice to such a person, whose abilitie or fidelitie he is ignorant of? Againe, if we *feare not* God, we will not *serue* him; and if we *know him not*, we will not *feare* him. Haue not some mis-tooke a Piece for a Pipe, and so haue beene murdered in stead of mirth? So, men not knowing the Lord, haue played so much with his mercie, that they haue beene destroyed by his iustice.

And *Humilitie* also, must be had, or man cannot *serue* God; for

for God giveth grace to the humble: but without understanding of him, no throwing of our selves downe before him; for man is of an haughtie spirit, loth to stoope, and besides, vnill he know God, he knoweth nothing aboute himselfe; therefore will never be humbled.

And a generall knowledge will not serue; but we must know him truly and certainly.

Some may object, that God onely knoweth himselfe; dwelling in that light which none can attain vnto. 1. Tim. 6.

16. But this is not the way to know him.

What for that? Can we know nothing of him? Yes, we may (with Moses) see his back partes; his sufficiencie, and efficiencie. His sufficiencie is that whereby he is able to doe all things; and it consisteth in his essence, and subsistence. His essence is that absolute first being, and independent of any other thing whatsoever. And from this, it doth follow, that, He is not compounded of any matter, and forme; but, is one most pure and simple act. Now because as he is act we cannot vnderstand him, especially with one act (for our vnderstanding is finite,) (he invisible, and infinite,) therefore he taketh to himselfe, and maketh himselfe knowne vnto vs, by many attributes; which attributes be nothing else, but that one and meere act, diuersly apprehended; as, What he is, Who he is: He is a spirit invisible, immortall, infinite, omnipotent, omniscient, and the like.

And, we must be able to vnderstand the subsistences; which are nothing else, but, that one most pure essence, with his relative properties. The subsistences are the Father, and the Sonne, and the holy Ghost. The relative property of the Father is to beget; therefore he is the first in order. The Sonnes relative property is, to be begotten, and not to beget; and he is the second person in order, because he is from the Father alone. The holy Ghost is the person proceeding from the Father and the Sonne; and therefore the third person in order; so that we must vnderstand, that God is one essence in three persons: thus much for his sufficiencie.

And, for his efficiencie, what is that? But, that whereby he

Iam. 4. 6.
Note.

Obiect.

Ans.

How GOD
may be known
of vs.

What the Law
requireth.

What the Law
requireth.

What the Law
requireth.

What the Law
requireth.

	worketh all things, and all in all things; either in respect of creation, or providence. Act. 17. 28. Rom. 1. 1. ult. This may suffice to have spoken for the knowledge of God.
What the Lord requireth of us.	The second thing that we ought to know, is, <i>What the Lord requireth of us</i> ; for how can wee do it, if wee doe not know it? Or suppose, wee should doe what he willes, yet what comfort can we haue in this service, or action? If a seruant shall plow, sow, and harrow a plot of ground, without his Masters will and direction; what content could he haue in working? What hope of reward, after he had finished his labour? Would not feare rather possesse him, seeing the ground might haue bene as profitable for pasture? When we know our Masters will, we may with boldnes & chearfulness goe about it.
What the Law requireth.	And this his will is contained in the Law, and the Gospell; and is there to be found out with searching. The Law requires two things: 1. That we haue no corruption inherent in our person: 2. That we transgresse not or diuers from it, in our conuersation; this is the iustice and command, the Law layeth on vs, and exacts at our hands. The Gospell also bindeth vs to our taske: 1. That we haue Faith: 2. That we beleene in God; through Christ, for iustification: 3. That we cleanse our selues from the filthinesse of the flesh and spirit: 4. And lastly, that we liue without spot, and blamelesse, keeping our hearts vp-right with God; our outward actions honest before, and with man; for, the Gospell wils no lesse inward or outward holinesse, than the Law doth. For the Gospell and Christ, came to establishe the Law; that is, to assure vs it is full of force, and to giue vs abilitie another way to keepe it.
What the Gospell requireth.	Againe, as we haue heard, that we must haue knowledge of God and his will, before we can serue him; so in the next place, we must haue abilitie, or we cannot doe his will. A sicke or weake man may know his Masters pleasure, but cannot doe it; for strength with health, must enable him. So, we know many things, but what of that, if we want power to performe them? And we must get power: 1. To beleene: 2. To obey.
Mat. 5. 17.	
Wherin Power is exercised.	Againe,

Againe, We are to know, that faith is exerciſed about
double Object, *God and his Word*: And in his Word, the pro-
mise and the threat. We are to giue credit, that all the threats
of God are true, and ſhall be accompliſhed in vs in particu-
lar, if wee breake the condition; as well as beleue all the
promiſes, & appropriate them to our ſelues, who are made
in Chriſt Ieſus. And in both theſe the beſt man failes for
want of abilitie to beleue them. Our faith may be ſaid to
be a kind of obedience, not in getting, but principally in li-
ving by it. And as *Iudgement* is vſed in *Invention*, being a di-
ſtinct part of the Art of *Logick*; yet *Invention* doth precede
Iudgement in nature: ſo obedience is vſed in faith, and faith
in obedience, though faith may ſeeme to goe before it; for,
*He that cometh to God, muſt beleue that he is; and (then) a re-
warder of them that diligently ſeek him*: Heb. 11. 16. So that
by power to beleue (I meane) that *God is*, that *his Word is
truth*, both in the threatenings and promiſes; and ſhall be ac-
compliſhed accordingly, as we keepe the conditions. And by
obedience, I doe vnderſtand, a conſcionable care to beleue threat
and promiſe, as well as to obey the precept; for, to beleue is to
obey; and to live by faith may be called the obedience of the Goſ-
pell. 2 Thel. 1. 8.

Many haue ſome care in ſome things to obey the Precept,
but never regard to live by faith: and if they can ſay, they
beleue in Chriſt Ieſus, then, they thinke, all is ſure, and
their dutie diſcharged; as though a man muſt never vſe his
hand, but in holding fruit in it, and not in applying it to the
mouth: aſſuredly, faith hath a worke in every action, that
we performe; and that not onely in aſſuring vs the thing is
lawfull we doe; but in perſwading the Lord will performe
his promiſe to vs, when wee haue kept the covenant with
him.

And vnderſtand this, that if we could beleue more, wee
ſhould obey more; for all life, motion, and ſpiritual action
comes from faith; as all naturall acts are ſaid to proceede
from the forme.

If then theſe things were looked into, who dares denie,

that a Christians course is laborious, painfull, and requires great diligence on their parts, that will serue the Lord? For knowledge of God and of his will must be had; and faith and obedience too in him, and his word, both in the threats and promises, as well as in the Precepts; else no good servants.

From mine elders: It may here be demanded, if Paul serued God with a pure Conscience before his Conversion? I think it may be vnderstood of both; for so farre forth as the Letter of the Law directed, he was obedient, *living after the most strict sect of a Pharisee*; and what he did against the Saints, was through ignorance; wherefore, the Lord had the rather mercie on him; but it is principally meant after his Conversion. For the Pharisees, of which number he himselfe was, vnderstood the Law, according to the Letter, neither could he away with the Gospell, till the Lord in a wonderfull manner had compassion (Acts 9.) on him.

The Doctrine, that we gather hence, vnderstanding by Elders, the auncient Patriarches, and beleeuing Iewes, is, that: The Church before Christ had the same faith, which now it hath after his coming.

Did they not all eate the same spirituall meate? And all drinke of the same spirituall drinke? For, they dranke of that rocke which followed them; and that rocke was Christ. It differed nothing in truth, but in degree; as a childe, and an aged person.

1 Cor. 10. 3, 4. Else God should be changeable; but there is no variableness, nor shadow of turning with him. Iam. 1. 17.

And were it not thus, man should be saved after a diuers manner, which may not be admitted.

And did not Christ, and his Apostles, confirme their doctrine by Moses, and the Prophets?

This confuteth the Manichees, who hold, that an euill God wrot the old Testament, and a good the New: but one God was the Author of them both; and what was darkely included in the former, is more clearly manifested in the latter.

And

Acts, 26. 4, 5.

1 Tim. 1. 13.

Doct. 6.

Reas. 1.

Reas. 2.

Reas. 3.

Ysa. 1.

And this may confirme the salvation of our forefathers, who kept the faith; and to doubt no more of them than of our selues. The *Papists* bring in this place for their Parents; wherevnto, we reply: 1. That they were not beleevers: 2. They are degenerate and fallen from the ancient faith: 3. There was a Prophecie of a generall *Apostasie*; and so their Elders are by the streame of time corrupted: 4. And the antiquitie of a few, or 500. yeares, is not sufficient.

From mine Elders. That, *Abraham, Isaac, Jacob*: whence it ariseth: that,

The name of the righteous shall be had in remembrance.

What though the names of the wicked rot? Shall not the memory of the iust be blessed? Yes, it shall grow vp and flourish from generation to generation. Prov. 10. 7. Psal. 112. 6.

For, God will honour them, that honour him. 1 Sam. 2. 30.

Also, one good man will perpetuate the name of another vnto their succeeding posteritie, and tell it to his children.

Furthermore, such leaue noble and worthy Monuments behind them, either by doing or suffering; which spread their fame into all quarters, and future generations.

And, the wicked may haue an hand in this action; for some of them, may thinke well of such, and register their names; others as *Pilate* (by Gods over-ruling-hand) may write the truth, which shall stand for ever.

Do they not then labour in vaine, who seeke to blot out the memoriall of the iust, with taunts, scoffes, and reproaches, as men doe the engraving vpon Tombes with their foule shoes? Let them doe their worst, spet their venome, weaue a deceitfull webbe; yet shall they never effect their purpose; for, *What is written, shall be written*, maugre all their malice: the names of the wicked are written in the earth, each foot shall scatter them: but for the righteous, they are engraven in stone, with a pen of yron, and for ever shall flourish.

Here may a man take direction, that will lead him to true honor eternall; doe iustice, loue mercie, walke vprightly, serue

Vse 2.

Dott. 7.

Reas. 1.

Reas. 3.

Reas. 3.

Reas. 4.

Vse 1.

Vse 2.

in truth of heart the Lord God of thy Fathers, and thy fame shall ever remaine; build *Bethel*, pull downe *Babel*, and thy name shall be everlasting. Who would haue his name to rot? His memorieall perish? Not any; then serue God from thy elders with a pure Conscience. Many like *Nimrod* seeke a name, but, they in not taking the right way, lose both it, and themselves. What person so poore, if religious, but is had in everlasting remembrance? And who so great, if vngodly, but are either forgot, or their names continued to their everlasting shame? For when men, by indirect meanes, seeke prayse, they lose it: and purchase perpetuall reproach.

With pure Conscience.] Here is laid downe the manner, how *Paul* served God: whence, the collection is: that,

Dott. 8.

The service of God is then commendable, when it is accompanied with a pure Conscience.

These two like *Naomi* and *Ruth* must run together. What tast, without salt, in the white of an egge? What praise in that seruicethat wanteth sinceritie? And who ever in merchandizing lost so much credit, as *Himeneus* and *Philetus*, that made shipwracke of faith, and a good Conscience? The Hebrewes still put heart for conscience; having no particular word for it; and so doth the Evangelist; so that a pure heart, and a pure conscience, are equivalent termes: *Prov. 15. 15. 1 Job. 3. 20. Isa. 38. 3. Job. 27. 4. 5. Acts. 24. 16. Heb. 13. 18.*

Reas. 1.

For otherwise the life were led either in close hypocrisie, or open profanenesse; and can that deserue praise, which hath no similitude with God? Nay, he condemnes that which hath not some likenesse with himselfe, whether person or action.

Reas. 2.

And will not a pure Conscience adorne our profession? Giue a comely glasse to our conuersation? Red, Purple, and Scarlet, adde not more glasse to a piece of fine cloth, than this puritie doth to the life of a Christian.

Reas. 3.

It will silence our enemies, reioyce our friends, gaine good report of all persons. &c. what a commendation was this to *Christ*, when the Prince of this world came, and found no impuritie in him? *Ioh. 14. 30.*

Lastly,

Lastly, A life attended with this companion, will yeeld comfort in distress, afford boldnesse in danger, give hope in death, plead for its owne at the last day, prevaile, and conduct him safe into the heaven of heavens.

Now, because a good Conscience is little knowne, lesse regarded, we will first declare what it is in generall, secondly set downe the kindes of it; thirdly, shew its office or inseparable companions; and finally make application: yet, by the way, we will deduce some Corrolaries, the which may seeme to flow from the fountaine of each distinct definition.

Conscience is a seeing of an act with the Rule.

In this definition are two things: first, the genus of it, which I call a seeing: secondly, the forme, in their words, of an act with the rule. Neither let any quarrell with the word seeing: 1. For what is the eye without the act of the soule, but a dead insensible organ? 2. Grant it to be a Metaphor, or Tropicall speech; yet is not Rhetorick a generall Art, and may be every where?

And it is a seeing of an act with the rule: For as conscience is a seeing, so is it a seeing of a double Object at one instant time. The very Etymologie of the word both Greeke and Latine, signifies so much. Here note, that there must be first science of a rule, secondly of an act done; the which two being applied, and the eye of the vnderstanding beholding them together, make vp the full forme of Conscience: for if either of these be wanting or separated, it cannot properly be called Conscience. For science is of one simple object, Conscience of two laid together, and then with one act of the intellect apprehended ioynly; whence (likely) it borrows the name Conscience, which is as much as a ioynnt knowledge, or seeing together of the rule and the act. And from this definition it will follow.

That Conscience is not (as some hold) a facultie of the soule, but rather (as the Schoole-men defend) an act of the vnderstandings facultie: the which may be further confirmed by these reasons. 1. Every facultie is created; Conscience is

Reas. 4.

Conscience defined.

II

III

IIII

I.

Corrolaries deduced.

not

not created, therefore no facultie. Were it created, then should *Adam* have a good or bad conscience before he had done either good or evill, which may not be admitted. True it is, that *Adam* was indued with science; so that if he had applied the frame of his person, to the rule by which he was first formed, in that it may be said, he had a good Conscience: for there was an equall proportion betwixt them: but vntill he had performed some act, it cannot be affirmed of him, that he had any conscience at all: yet science he had; for, he clearely vnderstood the Rule, being written in his heart at the Creation, by which his actions were to be guided. 2. No facultie doth quit or condemne; Conscience doth quit or condemne, therefore no facultie. Wee never read that God doth accuse or excuse a man or Angel for the meere having of a facultie; but for the abusing or well-vsing of it. If by facultie they vnderstand (by a *Metonymie*) the cause for the effect (as it seemes to me they doe,) then we are all of one and the same mind.

I I.

Also, we gather this second consequence, that vnreasonable creatures, as birds and beasts, fowles and fishes, haue no conscience; because they haue no rule given of God to guide their actions; neither (if they had) any act of reason to apprehend it; although a kind of knowledge may be attributed to them.

III.

And here we may learne, that taking conscience in a large acceptation, it may be found in any Art, as well as in Divinitie: for each Art hath its Precepts, and may haue his *Praxis*; Whence it will follow, that as there is science, so also there may be conscience. When a Boy writeth after a Coppie, and taketh a view of his worke, how it answers the patterne, this is a kind of conscience.

IIII.

Finally, we conclude hence, that in *lusive Lots*, there can be no conscience; and the reason is, because there is no rule to guide the act; now, no science of the rule, no conscience. This should teach men to vse them vpon extraordinary occasions, or not at all; and then the example of the godly may be their warrant. For, how can a man iustifie an act, that

that hath not a rule to guide it? or how can there be conscience, where science precedes not? For, Simples in order precede Compounds, as is obvious in *Logicke*; the act of reason, as also in the worke of Creation.

Hitherto, wee haue spoken of Conscience in generally, which is nothing else but a *seeing together*, or more plainly a *seeing of the act with the rule*; and thus wee proceed to its distribution.

Conscience is good or evill.

As the definitions, so the distributions of Conscience are many; yet may they all be reduced to these two heads. For as every *Examine* or *Rule* is true or false, so is each mans conscience good or evill. Some say, there is a *Conscience good*, but not *quiet*; *quiet*, but not *good*; *good and quiet*; and neither *good nor quiet*. Yet all these are but two and no more Consciences. For rest and trouble are not essentiall, but accidental vnto Conscience. A bad Conscience, as wee see in *Judas* and *Saul*, may now be troubled, anon quieted: and this falls out from varying the Object of the intellect, or want of the act and rules application; and so may a good Conscience be attended with the same companions, as in *David* and *Peter*. And this may arise from the late commission of some sinne, the weaknesse of faith, a jealous suspicion, which men haue of their spirituall estate, or the Lords withdrawing for a time his comfortable aspect and presence from his children; and yet this Conscience is but one and the same. Note further, that a wicked man may haue knowledge of a true rule, and act according thereto; so that the apprehension of his well-doing may breed peace. But when he casteth his eye vpon his many *swervings* from Gods Precepts (except his Conscience be seared through the Lords rust judgement, and his habituall sayings) he cannot be at rest. In like sort, the best person in many things transgresseth the Law of his God, in so much that when hee considereth his many errors, he is greatly disquieted, so that to speake truly, and properly, trouble is an effect of an ill Conscience, peace of a good one; and these contrary effects

though

Conscience distributed

though to be found in one and the same person; yet doe they spring from diuers repugnant principles, and not from the selfe same causes.

A good Conscience, What it is.

A good Conscience is a seeing of an act according with the rule.

And here, we are to obserue, that in a good Conscience these particulars are required: 1. A man must haue knowledge of some rule: 2. The rule must be sound, and infallible: 3. He is to performe an act in every respect answerable to the truth of the rule: And 4. he must apply the act to the rule, the which being done, the seeing of their agreement is a good Conscience. *Moses* made all things according to the patterne the which when he beheld, he had a good conscience; for there was a proportion and correspondency between the frame of his worke, and the patterne G O D gaue him.

An euill Conscience, What it is.

An euill Conscience is a seeing of an act disaccording with the rule.

Suppose a man to haue vnderstanding of a true and perfect rule; yet if his act should not be answerable, but in some part diuert from it, so farre as it wants proportion or similitude to the foresaid rule, so farre he hath a bad Conscience, or euill seeing together; and hence will follow the kindes or degrees of an euill Conscience. 1. For, the more sound knowledge, and the lesse sincere obedience, the worse is that Conscience; and from hence might spring the name of an erroneous Conscience; because the actions swerue from the rule. 2. From obedience, without a certaine apprehension of some precedent Precept, ariseth the terme of a blind Conscience, though properly it cannot be called Conscience. 3. And from this definition, we see that there may be some good in a bad Conscience. For knowledge of the rule is good; acts are good; but as they erre from the rule by which they are to be guided, they are euill; and in regard such Consciences haue a threat denounced against them. Yea the sight of sweruing from the rule may be good; because it may be a meanes of reformation in future season.

A good Conſcience is Legall or Evangelicall. The rule, whereby man at his Creation was to be guided, was the Law, the which had he obeyed, he might have purchaſed a good Legall Conſcience: now ſince his Apoſtaſie and fall, the Lord hath given him a new Commandement for his recovery, being diſtinct: which is the Goſpell; and thus you may know the ground of this diſtribution. As for the Law naturall, the remnant whereof remained in the heart of the Gentiles, and the Law morall, engraven in Tables of ſtone, and given to the Jewes, is the ſame for ſubſtance, being but a diſtribution from the ſubſtance, yet they differ in theſe particulars. 1. The one is perfect, the other not; for much of it in time is obliterate, & worne out of mans heart; whereas that written by Gods owne finger, is complete. The one is got by reading, hearing, ſtudie, &c. The other comes by generation, and imprinted in mans minde from the very wombe; and, as *Riſibility* is an inſeparable admiſſion to him; and this is the true cauſe, why all men cover a kind of Religion, and performe ſome workes, that are commendable, warrantable. For matter, therefore, theſe two are the ſame, as a remnant with the whole piece, or ſome few Precepts with the whole of that Art.

A Legall good Conſcience, is a ſeeing of an obligation to the rule of the Law. He who underſtandeth any one Precept of the Decalogus, and giveth obedience thereto, may be ſaid to have a Legall good Conſcience. This was affirmed of the Gentiles, who walked but according to the ſmall light that was in them, which remained in their hearts. *Rom. 2. 14. 15.*

A Legall good Conſcience is either Complete, or Incomplete. This diſtribution may not be omitted being of great uſe. For it is one thing to have a Legall good Conſcience, and then to have a complete Legall good Conſcience, the which we will define, that ſo the difference may appear.

A complete Legall good Conſcience is a ſeeing of all the obligations with the rules of the Law, without ſubſcribing without

A good Conſcience divided.

What a Legall good Conſcience is.

A legall good Conſcience distributed.

A complete Legall good Conſcience defined.

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Psal. 119.
18. &c.

Prov. 4. 5.
And 30. 2. 3.

Illego Ia and W
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2 Thef. 1. 8.

noog Illego A
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Act. 24. 16.

noog Illego A
-yib 300121
-b26

But Conscience, that is a Boy the Bird in his hand, wee may not lose thee, while we are talking of thee, we will declare how many ingredients concur for thy confection, whether a compleat Legall, or Evangelicall. But first for Legall. Knowledge must here be had as the ring-leader. Light was the first good thing the Lord made at the Creation, and saw to be good; so is Knowledge in this volatile frame of a good Conscience. Ignorance, like the bodie of Amasa the passenger, stops the way of his Worke; or as darknesse in the beginning did light in the structure of nature, that it cannot be effected. Blind first, can neither have, nor can make others have a pure Conscience; the rule must be exactly understood, all the particulars thereof distinctly learned, or else men will have at the best but blind Consciences. For, why is Conscience called blind, except in this, that people sit without knowledge of the rule? This caused the Prophet so often, so earnestly to pray, Lord open mine eyes, teach me the way of thy statutes, hide not thy Commandments from me: Salomon to cry, Get knowledge, get understanding, forget not: Agur to confesse, he was more foolish than any man, being ignorant of holy things; and Paul, the elect vessel & chiefe Paragon of a good Conscience, to esteeme of all things as drosse and dung for the excellent Knowledge of the Law and the Gospel. For without this ingredient, Conscience is naught, sturke naught. For, how can a man act according to the rule, that is ignorant of it? And is not damnation threatened to them who live in blindness, read and see; wherefore if thy science be darke, how darke is thy Conscience?

2. After Knowledge must follow Obedience. These two in a good Conscience cannot be separated: the first maketh science, the second Conscience. For, what is knowledge of the rule without obedience, but a patterne without a building? a cypher without a figure, which stands for nothing? Hence it is that our Apostle did lay his policie, bend his forces, and exercise himselfe to keepe a good Conscience, a Conscience without tripping, without stumbling. Men must learne the Word,

Word, and then fall to worke according to its directions, apply the acts and Precepts, view them both at once with the eye of reason, and then, as God did all the creatures, they shall see their Conſciences good and *very good*. All the ſprings and brookes of our actions, ſpeeches, reſolutions, and cogitations, muſt runne by the banke and channell of Gods Precepts; neither may we ſuffer the leaſt rivere of our thoughts to be dreined another way. We muſt with proud ſcorne, neglect the counſels of fleſh and bloud, and attend to the commiſſions of our maker, not daring to be idle, or to attempt any thing without his warrant, for elſe as *Himeneus*, and *Philetus*, we ſhall *ſinke ſhipwracke off faith and a good Conſcience*. Who hath more ſcience than the Devils? and yet none a *better* Conſcience. Walke therefore after this Canon, and thou ſhalt have for thy companion a good Conſcience. And this obedience muſt have a two-fold concomitant: 1. *Generalitie*. 2. *Conſtancie*.
 1. *Univerſall* knowledge muſt be ſeconded with *univerſall* obedience; had not *David* reſpect to *all* the Commandements? Did not the Author to the Hebrewes with his fellow-brethren, deſire in *all* things to live honeſtly? Or elſe men ſhould have but halfe and imperfect Conſciences. Doth not every Artiſt ſtrive to underſtand *all* the Precepts in his Art? Put them in practice, that the frame may be perfect and complete? Not one tittle in the rule but is of force: each branch muſt have a place in this building. A good appetite covets to taſte of every diſh: a ſound ſenſe to ſmell all kinde of flowers; and to participate of what goodneſſe is in the creatures. We muſt *ate all this Booke*, drinke every drop of this water, elſe we ſhall have but partiall Conſciences. We may not ſeparate what God coupleth, be our owne Carvers in this ſcale, but ſee'd fully, liberally. An *Heretick* will doe many things, but he that is anointed of the Lord will performe *all*; for elſe he ſhall have but a maimed Conſcience. Painters will not omit a finger in the picture, Muſicians a chrocher, nor Grammarians a ſyllable, a letter, a comma. So muſt our obedience to the rule be generall, y-
 F niverſall

Gal. 3. 12

Gal. 3. 12

Companions
of obedience.
Pſal. 119. 6.
Heb. 13. 18.
or 1. 7. 2

or 2. mal

universal. All this *store* *feet* must be covered with Gold, no part left unwashed. Thinke yee on this, who boast so much of good meanings, honest hearts, and workes of supererogation; and then you may confesse with shame, that you come farre short of the patterne, and have but the remnants of a good Conscience.

2. The second concomitant for the making vp of this edifice is continuance, constancie. We must endure *alwayes* in all things, *not be weary in well-doing*: for cursed is he that *continueth not* *in well-doing* that are written, and the threat was, at what time thou shalt die, in dying thou shalt die. Some hold, that Adam did no morall act, before he fell, because he must haue nothing towards his debt, all must be discharged by Christ the sureties skore. And (say they) had he done one good theologicall act, he had then pleased God infinitely, and so could he never haue bene displeased; for Gods *complacentia* is himselfe. Sure I am he never persevered in generall obedience; and therefore wanted a necessary companion of a complete good Conscience. For as we are tyed to know all, he obeyed all the particular rules of this worthy art; so are we to perpetual obedience. We must be *faithfull to death*, or else *possesse no crowne of life*. We are sure, that perseverance in all things will make vp, and preserve a good Conscience. And when God would haue confirmed Adam, had he obeyed the Law universally, is not to me revealed.

By this Discourse, you may see what a Legall good Conscience requireth: to wit, a distinct and universal knowledge of every branch of the Law. Secondly, generall and constant obedience to all the Precepts. For, he who is ignorant of the least title, or transgresseth in one particular, by omitting what the Law commandeth, or committing what it prohibiteth, is *guilty of all*. And so consequently hath not a complete Legall good Conscience; because it is, (as you haue heard) a feeling of all our actions according with the rules of the Law; whence follow these Conclusions.

1. A double error in the *Romanists*, who hold that men may haue a complete Legall good Conscience, and consequent-

Gal. 3. 10.

Gen. 2. 17.

Compunctio
conscientie
ad opus
ad opus
ad opus
Rev. 2. 10.

Iam. 2. 10.

quently, be iustified by their owne workes. But can any man (since Adams fall) vnderstand the whole Law? Or if he could, giue generall and constant obedience to every Precept? Is there any that sinneth not in something? May not the best cry with David: *Who can vnderstand his errors? and if thou, Lord, should marke what is done amisse,* were any able to appeare in iudgement, *answere one for a thousand?* And if they cannot thus say, and thus doe, (as in truth they cannot) is not their Doctrine false, and to be reiected? Also, doe they not with-hold the Bible from the common people? Which, when they doe so, how can they procure a Legall good Conscience? For, whatsoever action is not guided by a rule, is euill before God: and haue you not heard, that knowledge must precede obedience? and is absolutely necessary for the obtaining of a good Conscience?

Psal. 19. 12.

Psal. 143. 2.

An Evangelist
-a good con-
science, what
is it?

1 Cor. 13. 9.

Mat. 3. 15.

2. 7. 1. do

2. That not any since the fall of Man (Christ excepted) ever had a complete Legall good Conscience. For the best know but in part, and their obedience (for the most) comes short of their knowledge. Christ (indeed) vnderstood the whole will of his Father, *fulfilled all righteousness*: no corruption was in him, nor any sin ever proceeded from him: so that he, and none but he (except we should include the blessed Angels) ever had a complete Legall good Conscience; for his person and actions in every respect were proportionable and correspondent to the whole Law; he failed not in the least tittle.

3. Hence we may cleare the Lord from all iniustice, in the condemnation of so many millions of men and women: for, doe they know his will? Perfectly obey it? Haue they never erred in iudgement? or gone astray in their conversation? If they haue done both, may he not then in his iustice condemne them? If any want this forenamed Conscience, the Lord may in his iust iudgement inflict eternall torment vpon them. For, haue they not lost his Image? Runne they not daily on his skore? Let vs then rather admire his mercie, than quarrell with his iustice, that we all were not long agoe consumed.

Finally, we conclude hence, that the safest and securest way for vs, is to denie our Legall good consciences, & strue to obtaine the Evangelicall, that we may be iustified, saved. This is the true and onely way, neither haue wee a better. For though the law be of power to giue life; yet we are ignorant, weak, and not able to fulfill it; if we were, then Christ dyed in vaine. Now, what an Evangelicall good conscience is; we will paint forth, what concurreth to the making vp of it; wherein it differs from the Legall; what must be done to procure it; and how an Evangelicall and Legall are not to be separated in a Christian.

1. For the first.

An Evangelical good conscience, what it is.

An Evangelicall good Conscience is a seeing of an act according with the rule of the Gospell.

For the better vnderstanding of this, know, O ye sonnes of Adam, that God, when he had created man, gaue him a Law written in his heart, the which had he perfectly obeyed, he should haue stood for ever. But he falling from the rule of gubernation, fell also from conservation, and so became, (with all his posteritie) liable to death; neither is there any abilitie remaining in him to recouer his former condition. For, knowledge is obliterated, the will weakened, at the least peruerced, and each wheele of soule and bodie exorbitated, turned out of his way: onely, so much light he hath left him (like one of Iobs messengers,) as to tell him, that his soule is great, and condition miserable. But, marke the mercie of God, who hath given spoiled man another rule, whereby he might purchase a good Conscience, procure as great an estate, and much better; and that is the doctrine of the Gospell.

2. In the second place.

To the making vp of an Evangelicall good Conscience, these particulars are necessary. 1. Knowledge of the Gospell: else why should Paul so highly prize it? So much euer it And doth not our Saviour Christ, place eternall life in the hauing of it? 2. Obedience is necessary also; for, the Gospell requires that, as well as the Law: these two may not be dis-

Ioh. 17. 3.

ioyned;

ioyned, so that thus farre, a Legall and an Evangelicall good Conscience accord for, whoeuer is in the *genus*, is in the *species*; though, the *species* may include more in it, than is to be found in the *genus*. Grant we that *animal* is the *genus* of man and beast; yet, man hath more in him than *animal* hath, to wit, reason: notwithstanding *animal* communicates his whole nature to both the *species*, *verbe* for *non* *est* *in* *his* *genere* *sed* *in* *his* *specie*.

3. In the third place, let vs see the differences.

1. The first is in the ground of obedience, for that in *Adam*, before his apostasie, proceeded from the image of God, wherein he was created; but in vs vnder the Gospell, it springs from faith, that these two differ is evident, but how, is not easily discerned; and who did ever affirme that they were one and the same? For, doth not the former come by Creation, the latter by Regeneration.

2. There is a reall difference in regard of the act; for, the Law runnes on this wise, *Do* *and* *line* the Gospell thus, *Believe* *and* *line*. And though to beleene in the Gospell, be a kinde of obedience, because God so commandes, yet the holy Ghost in the Scripture makes a distinction betwixt them. And doubtlesse the head Christ, obeyed the Law after another manner, than we his members doe the Gospell.

3. The third difference is in the Object, about which the act is conversant; for, the Law giueth particular Precepts how to direct all our actions. The Gospell is as a staffe, or stay, whereon the act resteth and cleaueth vnto. Hence is this phrase so frequent in the Gospell, *Believe in me*; and *they that beleene in, or on the sonne of God, &c.* So that the Law giues rules for the acts direction; the Gospell for its suppartation.

4. Moreover, a complete Legall good Conscience requires many acts to the perfecting of it: for, if one commanded be omitted, or the contrary committed, Conscience is spoyled, shipwrackt. Now, an Evangelicall requires but one onely to the making of it complete. For, one act of beleeuing will vnite to Christ; by which vnion, man is made partaker of

Ioh. 9. 35.
Act. 16. 31.

the all-sufficient obedience of Christ, which is the sole and absolute object matter of an Evangelical good conscience. For, as one act of *Adam* brake the whole decalogue, so one act of faith in Christ will perfectly fulfill it. Where note, that the habit of faith, neither its act without its object, makes an Evangelicall good conscience, and consequently justifies not. For the whole obedience of Christ is it, that satisfies the iustice of the law; the which, when we by faith are conioyned to him, is made all ours; and so are we quit from the rigor of the law, by the satisfaction of Christ our surety, and that by one onely act of faith in him, which is the condition on our parts to be performed, for the purchasing of an Evangelicall good conscience. Was not the *brazen serpent* a prototype of Christ? and would it cure any, without the act of the eye fixed on it? Also, would not one act of looking on it, heale him that was stung with many serpents, in that wilderness? so the act of faith separated from Christ cures none, and one act of credence in him, as he is our surety, will, (though our sinnes be great and many,) make vs sound, perfect, and helpe vs against all our maladies.

4. In the fourth place, for the procuring of an Evangelicall conscience, we must haue,

1. *Knowledge*; and that, both of the Law and Gospel. For, he that vnderstands not the Lawes precepts, and what it requireth, can neither see his sinne, or be constrained to runne vnto the Gospel for reliefe in the time of neede. And though our Father *Adam* before his fall, had hce observed the rules of the law, might haue procured a legall good conscience, without any vnderstanding of the Gospel; yet it is otherwise with vs. For, we must see our debt, before we can haue a mind either by our selues or any other, to discharge it; and without knowledge of the law this will not be effected. And the Gospel must also be learned of vs. For, it is the new couenant, the law of libertie to set vs free, who are in spirituall bondage. And as knowledge of the law was necessarie for *Adam*, that hce might

obey

obey and liue: so is it of the Gospell, that we might beleue and liue. Obserue here, that a more exact knowledge, especially of the three persons in the Godhead; of their relative properties, and peculiar operations is required of vs, since the fall than before it. For, though we dare not denie to *Adam*, the certaine vnderstanding of the Trinitie, yet, in the perfect knowledge of God simple considered, and of his will, in the obedience whereof, he might haue obtained a legall good conscience. But, now we are to goe a step further for our restoration: because, man being fallen, wee are to conceiue, how God the father is primarily offended, how the Sonne assumed our nature to make an atonement for vs to him; and how the holy Ghost doth apply the redemption purchased by Christ Iesus. For in these and the like particulars consisteth the whole subject of the Gospell; and therefore of absolute necessitie, in some degree to bee vnderstood, and learned of vs. For, *this is eternall life to know God, and whom he hath sent Iesus Christ; and no man can say that Christ is the Lord, but by the holy Ghost.*

John 17.3.

1 Cor. 12. 3.

The second ingredient for the completion of an Evangelicall good conscience, is *faith*; not that poore depraved faith, which may be found in apostata men and devils, who are sayd to *beleue and tremble*, but that which *visifieth, iustifieth, purifieth, conquereth and saveth*. For, the holy image of God wherein man at the first was created, is not more needfull to the acquiring of a legall good conscience, then this faith we speake of, is necessarie for the accomplishing of an Evangelicall. For what will it profit a man to haue knowledge of the law and Gospell & to be indued with such and so much faith, as to giue credit to the truth of the precepts, promises, threats, and to want that personall, peculiar, proper faith, whereby Christ is applied in particular with all his benefits? so that without this spirit of faith, an Evangelicall good conscience cannot be made complete. And here you may cleerly behold, that there is a distinct kind of faith, as there is of knowledge, but the first without the second avails nothing to our purpose. For, of certaine, *Adam* had

Iam. 2. 19.

a faith, which did inable him to beleue the truth of the Law, as also the accomplishment of the promises & threats upon the observation, or breach of the same: But how these two differ, to discern is some difficultie. The *Romanists* affirme, that there is but one kind of faith in men and devils, and the reason why some are saved, others perish, is because the one haue charitie, the other not: But here they get it mist. For, this faith we haue in hand is of another kinde, ha-ving the Gospell to worke it, and Christ Iesus the chiefe object of it. Some may then say, that a good Christian hath a double faith. True, yet the former not accompanied with the latter, is not sufficient. It may further be demanded, what then becomes of the first, when the second is wrought in vs? *Ans.* What if we say, it remaines? Doth that hinder vs? May not both stand together? For, as the knowledge of the Gospell shoulders not out the former knowledge of the Law, so doth not this new faith the old, as I may stile it: Graunt it should, yet, of it selfe, it hath force to doe what the other can, and more too. In somuch, that if we should maintaine, that as purer spirits are renewed in the naturall bodie, the more grosse are purged out: so, as this latter is increased, the former is decreased, there could be no danger.

In the last place, we come to demonstrate, how that a Legall and an Evangelicall good Conscience are not to be separated in him that shall be saved. For, he who hath the latter, hath the former. But obserue this, that a Legall good Conscience is either personall or imputatiue, and both these accompany every member of Christ Iesus. For, Christs obedience to the Law is wholly imputed to every true belee-uer, so that, he hath a Legall imputatiue Conscience. When *Adam*, of whom we were members, brake the rule of the Law, his disobedience being imputed to vs, we had a Legall bad Conscience: so, Christs obedience, wee being made *bone of his bone, and flesh of his flesh*, being also imputed to vs, we may as truly be said to haue a Legall good Conscience. Whence, obserue by this way, these two Conclusions: First, that, It is the right conscience of the Law which is the object

Ephes. 5. 30.

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matter of an Evangelicall good Conscience. Thus I proue it. The obedience of Christ is the object matter of an Evangelicall good Conscience; the obedience of Christ is the righteousness of the Law; therefore, the righteousness of the Law is the object matter of an Evangelicall good Conscience. The second Conclusion is, That every beleever is as truly righteous as Christ Iesus. The reason is, in that his obedience is our obedience, being by faith applyed. So that in this sence, we are able to answer the strict and full iustice of the Law. But this we doe further affirme, that he who hath an Evangelicall good Conscience, hath also a personall Legall good Conscience, though not perfect and complete. For, the Scripture ordinarily coupleth them together. See *Psal.* 32. 2. *1. Cor.* 6. 11. *Rom.* 8. 1. And there be Reasons to confirme the *Axiome*. 1. For doth not the Father require it? We must be holy, as he is holy. 2. Did not Christ recover what *Adam* lost? Came he not to establish the Law? Did he not redeme vs, that we might serue him in righteousness and true holinesse? Shall not the head be imitated of its members? Shall the fountaine be pure, and the streams corrupt? The root sweete, and the branches bitter? 3. And without holines shall any see the *Beast*? 4. Is it not the way, or rather an essentiall part of true happinesse? And how can a man without it trie the truth of his sanctification? Shew forth the vertues of him that hath called him. Employ welles his Talent? Beautifie his profession? Put to silence his enemies? or make his election sure? But not to entangle any in a snare, though our Evangelicall good Conscience be perfect, our personall Legall is not. For, inherent holinesse being but in part, our obedience to the rules of the Law cannot be absolutely complete, yet as the one increaseth, the other is daily brought on in the kingdom of heaven, when the image of God is wholly restored, then shall the elect fully and perfectly obey the rules of righteousness, and holinesse, as *Adam* might have done before his Apostasie. For Christ and all his members shall generally and perpetually doe the good which God

the Father; every act shall be proportionable to its rule; and is not that to keepe a good Conscience? This may serue to stop the mouths of our barking adversaries, who cry out, that we Preach a doctrine of libertie, how men may be saved without good workes, when as the contrary is it we defend and practise. For, faith in Christ is never severed from obedience to the Law, no more than leuitie and grauitie from aire and water. And thus we make a Progresse to speake of the office or effects of Conscience, according to our former Method propounded.

The attendants of conscience.

1. How it excuseth or accuseth.

1. There is amongst Divines a great stirre of the effects of Conscience; but may I herein shew mine opinion, it is thus. Conscience, I confesse, is a cause of accusation, and excusation; but how? Not of it selfe alone, as a solitary cause, but by reason of a kind of beleefe which doth attend it. First I am resolved by some internall principle, that I should doe iustice; Next, I haue a rule giuen me to direct me therein. Thirdly, obserue that this rule hath a double concomitant; 1. *A promise of reward*, if I obey it. 2. *A threat of reuenge*, if I transgresse it: All this I know and beleue. Now, when I would cast vp my spirituall account, and see my present condition, then, resolves *Will*, the beginner of this worke, to try it on this manner.

She stirres vp the memory, and calls to mind all the good and euill, she hath omitted or committed; then she applieth all these acts of omission and commission, to the rule forenamed and remembred; and having done so, the vnderstanding takes a strict and exact view of their agreement or disagreement. Now, if there be a iust proportion betwixt the acts and the rule, then there is excusation, the effect of a good Conscience. For, Faith resteth on the promise, for reward from the Law-giuer. But if there be a disagreement, then followeth accusation, the attendant of a bad Conscience. For, beleefe giues credit to the threat, and expects a penaltie. And thus you see how a good Conscience excuseth, a bad accuseth, by reason of faith being interposed. Neither need we so doubt, but the Gentiles had a kinde of faith,

faith, the which produced theſe effects. Rom. 2. 15.

The King of great Brittain gives a juſt law, for the well governing of his ſubiects, promiſing a reward to them that obſerve it, threatening a penaltie to them that tranſgreſſe it. I my ſelfe, being one of the number, heare, vnderſtand, and beleue it. Well; a day is appointed when my obedience muſt be tryed. The Law is read, and I giue care vnto it. If now my actions answer the Kings command, I am not afraid; my Conſcience doth excuſe me? Why? For, I beleue he will iudge me according to my workes. But if they diſagree from his Precept, then I feare, and my Conſcience doth accuſe me, becauſe I giue credit that answerable to the threat, I muſt be rewarded. But, ſuppoſe I were ignorant of my Princes pleaſure; or knowing it, did not yet credit it, ſhould I then haue excuſation or accuſation? Not: and the reaſon is, in that I want faith to beleue the promiſe or threat, which are of force to accuſe or excuſe being credited. Let vs apply it. God the King of all the world, hath giuen man a Law (writ without him, or within him, that ſkilſ not) to gouerne his actions; he alſo hath paſſed his vnchangeable Word, that the obſervers of it ſhall liue, the tranſgreſſors dye: All this I giue credit to. Now, when I apply mine actions to the Law, and they are proportionable to it, then my Conſcience excuſeth me; for, here is a good ſeeing together. Notwithſtanding all this, Faith muſt credit the promiſe, and threat, for producing of theſe effects; and is in truth the firſt and remote cauſe, though Conſcience be the ſecond and nearer, of accuſation and excuſation. When the hand doth amiſſe, we uſe to ſay, can yee not ſee? Yet it is not the eyes fault: And ſo in this we doe the like, appropriating that vnto Conſcience, the which properly and immediatly ſprings from faith. And tell me, why doth the Devill tremble? Is it not from faith? Why are the profane fearefull? Is it not from faith? Why is a good Chriſtian chearfull? Why? He hath kept the patterne, and hath faith: and why doe we ſometimes doubt, ſometimes beleue? But from partiall obedience, and an imperfect faith? Yet as wee haue

Prov. 15. 25.
Judg. 9. 13.

haue said; Conscience doth accuse and excuse, cause ioy and feare, as the Precepts of Grammar the boyes Latine; but not without faith. And I pray you, would a Scholler care at all, whether his Latine answered the rule or no, had he not faith to beleue the truth of it, and his Masters promise & threat? And thus you see our opinion, let the learned iudge.

2. The second effect accompanying a good Conscience, is *Ioy*: ioy, I say, *unspeakable*, *inutterable*. *Dauids Harpe* was nothing to this, yet made full pleasant Musicke. A good Conscience will make the heart to leape, *the face to shine*, fill the breasts with milke, and the bones with Marrow. Its a great, a continuall feast, like *Wine*, it cheareth the spirit of God and man. Let *Saul* want it; his kingdome will augment his feare. *Naball* may make a feast like a King; *Belshazzar* carouse in Bowles; but having not this dish; their thoughts will trouble them, and their hearts, in the midst of all their mirth, dye within them. This, this, is the ground of all true and solide ioy; the best musicke will it make, that ever was heard. What caused *Iob* to laugh at death? *Peter* to sing in prison? *Paul* to comfort himselfe in the angry Adriaticke Sea? And *Stevens* face to shine like an Angell, when the stones came flying about his eares? Any thing but a good Conscience? The gallants of these daies may seeme the onely merry men; but without this, they are all base, wretched, miserable.

3. Shall we thinke, that Conscience goeth alone? or with one single attendant or two? as *Iacob* to *Padan Aram*; *Jonathan* with his Armor-bearer, or *Nehemiah* to view the walls of *Ierusalem*? No, no, Ioy is on its right hand, and contentation runnes with it. Cast a world into the heart of man, he is not satisfied, when as *Paul* not having a penny shall rest contented. If thou canst but see the face of a good Conscience, in the closet of thy soule, engrauen on the Tables of thine heart, thou maist cry with old *Israel*, when he saw *Ioseph* his sonne aliue, *I haue enough*; or with *Mephibosheth*, when the King returned safe, let the *Zibah* of the world take all. For, Conscience is a rich Treasure, a Cabinet full of

of precious Pearles, a costly banquet. I say, that Bread nourisheth, Drinke refresheth, but a good Conscience is all in all.

4. Doth not Conscience also walke with Hope? and giue good evidence for time to come? Its like a rich Merchant, who keepeth Factors in a farre Countrey, and forreigne Land: Doth it not send hope to trade and barter in the *Indies* of heaven, from whence she returnes with comfortable tydings, and supporteth Conscience, vntill all things be had in perfect vision? Were it not for this, the heart would burst, and good mens spirits faile them for feare. Hope will still be whispering Conscience in the eare, bid it be of good comfort, and not faint, for, *the time of its visitation is at hand.* Truly, a Consciencelesse man is a hopelesse man, and he that wanteth that, shall perish.

5. Also, Conscience is alwayes armed and attended with courage, boldnesse. And is not that worthy the right hand of fellowship? A man of Conscience dares stand before *Princes*, plead his owne cause, and force *Falim* a bribing Iudge to tremble. What made the Prophet to giue King *Abab* the lie? The *Apostle* to call the high Priest, painted wall? And *Iohn* to tell *Herod*, he was an *Adulterer*? But the force that floweth from a good Conscience? He that hath a good Conscience, may quench the fiery darts of *Sathan*, conquer the King of feare, and shake off all terrible tydings. Keepe it, and it will keepe thee safe, amidst ten thousand dangers. Sayle thou in this ship and it will land thee in safetie, when they that want it shall split the barke of their soules vpon the rocke of condemnation.

6. Conscience as thou hast worthy attendants in this thy Pilgrimage on earth; so thy reward shall be great in heauen. For, thou shalt haue thy seat in the noble house of the soule, till the day of iudgement. Peace, shall be thy portion, which passeth all vnderstanding; and afterward thou shalt dwell with Angels, with Christ, with God the Father, where is fullnesse of ioy, and pleasures for euermore; thou shalt never die, neuer whither; no rust shall eate thee, nor moth consume thee; thou

thou shalt see no sorrow; thou shalt heare no complaint; neither be afraid of the least evill successe. Thou shalt iudge the quicke and the dead; acquit the innocent, condemne the guiltie, and doe little lesse than a pettie God; in one word, thou shalt doe more and haue more than can be told by man or by Angell; all that be good before God shall commend thee, preferre thee, or rather thou them, for ever and ever. And now in the last place, let vs make application.

Vse 1.

Then is not that life base, that is led without it? A miserable service is that, which is begun, continued, and finished without a good conscience; being accompanied with lying, swearing, dissembling and deceiving; is it not? they that thus live are worse then beasts, and no creature (the devill excepted) more wretched. Be thou then assured, that such a life is odious to God, hatefull to his Saints, and an vndoubted fore-runner of the second death. He that layeth the foundation of his service with ignorance, infidelitie, and disobedience, in the fiery tryall, shall be blowne vp, when the match of Gods vindicative iustice shall lay hold on this blacke powder, how shall that man be able to stand? Wee may muzzle the mouth of our conscience, not suffer it to speake: and deale with it, as an vniust Land-lord with his poore tenant, when he in some iust cause is to giue evidence against him, put it to silence by an over-ruling command; but when Christ shall come to iudgement, and take part with conscience, then shall it speake freely, boldly, truly, as ever did faithfull witnesse at the barre, having the chiefe Iudge for his friend. How will a *Judas* looke at that day, who was so pittifully dejected before the Pharisees, whom he tooke for his friends, and expected comfort from them? How will the Drunkard stagger and reele, (not with wine, but) with the fume of a bad conscience? What face can the hypocrite hold vp, that hath dissembled all his life long? where shall the vniust, the fornicator, adulterer, lyer, with all the wicked and *ungodly* appeare? I am sure of this, that though such, and a thousand more haue blind, erroneous and cauterized consciences, *burned with an hot iron*, for the present,

present, yet at that generall affize, being lanced with the sharpe edged knife of Gods revenging hand, they shall all bleed freshly, and to death eternall. This kind of men may looke bigge, set the best side out, eat, drinke, and be merrie; but I shall never beleue, that their hearts laugh with their faces. O matchlesse miscreants of all mischief, sonnes of blood, and slaves of perdition; you may sooner separate your soules from your bodies, then conscience from your soules, or damnation from either. Goe then your wayes, laugh and be fat, play and dance, sing to the Tabret and Harpe, put death, iudgement, and hell farre from you; tread vnder foot the blood of the new covenant, crucifie againe the Lord of life, make a mocke of sinne, and shipwrecke your owne consciences; yet know, that God one day will call you to account, and dash out your braines with the heele of his vengeance.

In the next place, seeing this is so, let vs in the feare of God get knowledge, and mixe our service to God and man with sinceritie; walke according to the rule, doe nothing without a precept, haue a true patterne for all our proceedings and runne to the Law and to the Testimonies of the Gospell; obey the one and beleue the other; so shall we haue good and pure consciences; one whereof, though the world may fume and chafe, is worth more than ten thousands of gold and silver. What can be of greater price? what should we preferre aboue it? O conscience, whereunto shall I compare thee? who, or what is like vnto thee? Is not knowledge good? obedience better? and are not thou of these two simples compounded? There is no evil in thee; thou art all good and very good. There are foure things comelie, statelie in their going; a Lyon the strongest among beastes, and turneth not away from any; a Greyhound, as hee Goats; and a King against whom there is no rising up; but he that hath a complete good conscience, surmounts them all. But, conscience, lest I should eclipse and obscure thy fame, when I would speake and spread it, I will therefore giue thee thy charge, a large commission.

Conscience,

Vse 2.

Pro. 30. 29.
30.

Conscience
his Charge.

Conscience, that thou mayest execute thine office thoroughly, speake thou in the language of *Canaan*, be thou mighty in the *Scriptures*; and that thou mayest not build *Babel*, and pull downe *Bethel*, let every man haue thy sentence in his mothers tongue. Go to and fro, through the world, passe by no Citie, Burrow, Village, Hall, Houle, nor Cottage, but let them heare thy voyce sounding in their wals, speake truly, plainly, boldly: erie aloud, spare no mans person, of whatsoever cloth his coat be cut. Be thou a good linguist, make it knowne thou art a skilfull Artist, and declare an exact Method in thy proceeding.

And, Conscience, first goe thou to all Christian Princes, Kings and Emperours; speake gently to them, and intreate them to cry to God for wisdom, that they may wisely goe in & out, before the great people committed to their charge; will them, yong and old, to tread in the steps of *Hezekiah*, *Iosiah*; pull downe the high places, burne the grones with fire, over turne *Baals* Altars, and cause all his Priests to fall by the sword. Bid them send *Leuites* through their Lands, spread the truth of God; for, their subiects haue immortall soules in their mortall bodies; tell them, that is the way, to get a good Conscience, and how thou art of more worth than a golden Scepter. Put them in mind, how a bad one was the cause *Saul* his kingdome, and *Iarobam* became the subiect of Gods vengeance. Let this Poesie be stamped about the borders of their Crownes, that the more religious, the more royall.

Conscience; step on to the honorable Lords, and because they affect breuitie, not prolixitie; say to them in a few sentences, that Nobilitie without pietie and a good conscience, is like a painted Sepulchre, or blazing comet, good for nought except to gaze vpon; that they feare God, or else they haue no curbe to bridle them; that they honour the King, keepe their houses well, but the Church better; that they exceed others as much in goodnesse, as they doe in greatnesse, and that without a second birth, none can enter into the kingdome of heaven. Bid them blaze their Armes, continue their ancient

Scut.

Scutcheons; but take this for their Motto: that, The more ho-ly, the more honorable.

Conscience; See that thou meet with the intelligent Counsellors, and grane Judges of the State and Nations, Will them in riding their Circuits to take thee as their best Compani-on. With them to call to mind Iethroes advise to Moses, how Magistrates must be men of courage, fearing God, lovers of the truth, and haters of covetousnesse: else how shall they turne the wheele over the wicked? Smite them hip and thigh? What heroicall spirit had he need to haue, who must encounter with the audacious foreheadlesse swaggerers of these times? Judges should be like Gedeon, that they may receiue the An-gels salutation from the common people, The Lord is with thee thou valiant man. And what were valour without the feare of God, but a spurre to all iniustice, and an able instru-ment of greater mischief? Was it not a marke of the vniust Iudge, that he feared not God? This like a strong banke, will keepe in the rivers of righteousnesse, that they overflow not and drowne vp the seat of iudgement. Want of this feare in Abimelech, caused faithfull Father Abraham to feare, he should haue dyed, before his time. Also, they must be good men and true, weighing every action in the ballance of the Sanctuary, and not suffer equitie to fall and perish in the streete. And that they may be completely qualified, let them take heed, and beware of covetousnesse, abandon Balaams deceitfull wages, shake all Bribes out of their laps, hate them as Am-mon hated Thamar; and to him that proffers them, say with indignation, thou and thy money perish together. They are gods, and shall such lone to say with shame, bring ye? At thy farewell round this in their eare, that, with what measure they here mete to Christs members, be at his comming, shall mete to them againe.

And, Conscience, haue a saying to all inferiour Magistrates, officers; will them to doe iustice, lone mercie, humble themselves, and walke with thew God, Shall Ehad doe his country better service in a day, with a dagger, than they, with their glitte-ring swords and silver maces in a whole yeares revolution?

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Aske

Hof. 4. 18.

Mat. 7. 2.

Micha. 6. 1.

2 Sam. 8. 5. 4.

Aske them, if there be not some, that cry with *Abalom*, O, that I were made Iudge? And when they be so, sweare by authoritie, oppresse by licence, drinke and swill without controll? Demand further, if they haue not heard of *Capon-Iustices*, *Lambe-Bailieffs*, and *Cheefe-Constables*, vnder whose nose the Devill may turne Tapster, and keepe an Alehoule? What a shame is it, that any one should (who beareth rule) be so stiled, so accounted? But *Conscience*, if thou meet with any of that ragged stampe, whisper him in the eare, and tell him, that *he who is not faithfull in little, will be faithlesse in much*; and that, if they be not found doing of good, evill will vndoe them all. And for the righteous, encourage them to be righteous still, and to shine more and more till the perfect day.

Conscience, lay thou thy charge vpon the *Tribe of Levi*: speake to the learned and reverend Fathers of the Church, command them to put hander on no man rashly, to Preach the Word in season, out of season, not for filthy lucre; but for the gathering of the Saints, and the repaying of the bodie of Christ Iesus. Tell them, that the office of a Bishop, a Minister, is a worthe worke. Bid them take heed that they deliuer the whole counsell of God, bearing with the weake, comforting the feeble-minded, suffering the unruly with all long-suffering and patience. That, they informe, exhort, rebuke, blesse and curse, with all authoritie and doctrine. Say, that the conversion of a sinner, is more worth than a Bishopricke: and the saving of one soule, than the winning of the whole world. Let *Demas* embrace the world, *Simon Magus* hunt after riches, and *Judas* betray his Master; but, bid them, by these mens harmes, looke better to their footing. Will all the sonnes of thunder, to cry aloud in the eares of our roaring boyes, and let flie the arrowes of Gods vengeance, against the brasen faces of impenitent sinners; and command *Barnabas* with his brethren of consolation, to speake kindly and friendly to them that are weake in the faith; considering that as their Lord and Master denounced heauie woes against the wicked; so would he kindle the smoaking flaxe, and support the brayed reed. And

to induce them, will them to call to mind, what a comfort it will be at that day, when they can say, *here am I, and the children which thou haft given me.*

Heb. 2. 13.

Conscience; Call vpon the *Gentrie*, and feare not their faces. Tell them roundly, that *Gentilitie* confifts not in cutting of a Card, cafting of a Die, throwing of a Bowle, marching of a Cocke, manning of an Hawke, or in hollowing after a deepe-mouth'd Cry of Hounds: but in good *Hofpitalitie*, vertuous actions, and generous deeds. Bid them dwell in the Countrey, governe their Tenants, fet peace amongst neighbours, and maintaine their houfes, not contriuing into a poore narrow Chamber in a Citie, their whole familie, as too many doe; running away, not onely with their owne Rents and Revenues, but a great piece of the Church alfo. Wifh them, not to racke and fine, buy and fell Benefices for readie filver; for, if they doe, God and thou, one day, will haue a quarrell with them.

And that thy memorie be not clogged, over-laded; in a word, *Leffen all Tradesmen*; Will them to doe as they would be done vnto, making a mutuall gaine twixt buyer and feller: Tell them, they must make an equall *measure*, a iuft *balance*, and an *even Stone*. The *Clothier* must not flocke, preffe, fpowt, and stretch, to delude the eye of the common bargainer. *Grocers* must avoyde *darke Shops*, *mixt Wares*, and *counterfeit ftuffe*. All of them, in all things, at all times, must endeavour to keepe a good *Conscience*, both before God, and before men, left the wind blow vpon their wealth, it wast, and their foules one day be fet to sale. Charge *Merchants*, and all *Seafaring men*, to cary a good *Conscience* out of their Kingdome, to take heed they doe not *Shipwracke* it by water, but land it safe, and plant it in other Nations. Yea, if they can buy it any where, so to doe; for, if they haue no sale for it, at their returne, they, notwithstanding in keeping it themfelues, shall be no loofers by fuch a commoditie.

Conscience, Hitherto thou haft spoken meekely, gently; but now thou must rowfe vpthy felfe, take heart, gather thy forces, whet thy tongue, accent thy phrafe, and caufe fire to
 G 2 flash,

flash, bloud to spring in thy auditors faces; for, thou art to utter black curses, not glorious blessings, to speake to beasts, monsters, rather than to reasonable creatures, living men. Wherefore, sound out thy voyce like a Trumpet, cry aloud, spare not; tell thou the man of sinne, that since *Peter* (if so he was ever there) left *Rome*, thou could never haue a roome there. Conscience, tell him, that thou art neither got, nor conserued, by deposing Princes, riding vpon the shoulders of Kings, treading on the neckes of Emperours, nor blowing vp Parliament-houses; say, that Christ is supreme head of the Church, vniuersall Bishop, and that the Lords appointed is about any Prelate what-ever; assure him, that all profane Popes shall perish; their Chaplaines the Iesuites, Priests, and all the orders of their disordered Monkes and Fryers, shall fall: will them altho get knowledge of the truth, to denie their owne workes, put their confidence in Gods mercie through Christ; or they must perish, every mothers sonne. Admonish the poore pur-blind seduced multitude, that they receiue not the beasts marke, neither in hand nor forehead, but renounce their erroneous doctrine, else they shall dye the second death.

Hof. 3. 4.

Conscience, exhort the *Iew* to beleue in Christ, certifie them the *Messias* is come, and that they watch for him in vaine; if they denie this; aske them where the tribe of *Iuda* is, and *Dauids* familie? When *Daniels sevens* shall be accomplished, whats become of *Ierusalem*, and the second Temple, wherein Christ was to be seene? Bid them tell thee, what nation is without a King, a Prince, a sacrifice, an image, an *Ephod*, a *Teraphim*, and dispersed through the earth, besides themselues: and if they doe not (as indeed they cannot) informe thee of these things, assure them, their estate is fearefull, and their end shall be destruction.

And Conscience, terrifie all wicked persons, of what nation, tongue, or profession soever; tell the swearer, that the flying Booke, full of curses within and without, shall cease vpon him; the Sabbath-breaker, that there is no rest prepared for him in the world to come: the rebels, who will not haue

haue God and the King to raigue over them, that they must be bond-slaves to the Prince of the infernall pit; that, the Adulterers and Whore-mongers, thou and the Lord will iudge to death; the Murderers, quarrellers, and stabbers, how that the sting of a bad Conscience shall slay them at the last day: the thiefe, robber, and pilferer, that such may not inherite heaven. The Rimers, Iesters, scoffers, flatterers, Players, and lyars, shall haue their portion in the lake that burneth with fire and brimstone for ever; the drunkard, glutton, and Epicure, that they shall be drunke, surfeit, & ipew up their draughts, morsels, and earowfes, to their eternall torment. In a word, gall, and gaster, strike and wound, terrifie, and hunt to destruction, all that strine not to learne the Word of God, and keepe it with faith and a good conscience.

But *Conscience*, if in this thy Pilgrimage, thou meet with (as thou shalt with many) an honest person, poore, or rich, salute him friendly, and bid him good-speed; be his comforter in life, in death, and in the evill day: when thou entrest into an hall, house, or cottage, if they be worthie, leaue a blessing behind thee; if not, shake off the dust from thy feet, and be gone.

Conscience, blesse them, that blesse thee, and curse them, that curse thee; and so wishing thou maist returne to him that sent thee; (for the present) I dismissee thee.

That without ceasing, I haue remembrance of thee in my Prayers, night and day.

We haue stayd long vpon the precedent doctrine, but not without reason; because a good Conscience is little knowne, lesse regarded. In this clause, wee haue many things observable, the which admits a double reading; but first we will begin with the principall point, that offers it selfe vnto vs, which is: that,

Faithfull men are frequent in Prayer.

For Paul saith, *in my Prayers, without ceasing, night and day.* What should I tell you of Abraham, of David, of Iacob, of Hannah, and others? Each page of the holy Papers con-

fixes the point. How often shall you finde them in Gods Register, honored with that title, commended for *Praying*, and the wicked branded with the contrary marke, the direct oppositething? Read the *Psalmes*; *Luk. 2. 37.* *Mat. 9. 14.* *Or. 10. 30.* *1 Cor. 1. 2.* *Ier. 10. ult.* *1 Th. 5. 17.*

Reas. 1.

They haue the spirit of God, and where he dwels, there is libertie. This fire will, if once builded on the heart, kinde, and smoake, and flame, and ascend continually. *Rom. 8. 26.*

Reas. 2.

And haue they not a promise to be heard? *Aske, and ye shall haue.* Hope to prevaile, sets the tongue on worke, where feare of speeding makes faint speaking. *Mat. 7. 7.*

Reas. 3.

Doe they not also apprehend their misery? Are they not sensible of the want and worth of spirituall things? And is not Prayer a present helpe to remoue evill? and purchase what is best. *Rom. 7. 23.* *Psalm 50. 15.* *Iam. 1. 5.*

Reas. 4.

Besides; Is not God their Father? Shall not children take delight to talke with him? And what is Prayer, but a kinde of conference with him? a mutuall questioning and answering?

Use 1.

This being true, whose children then be such? or what faith haue they, who never pray; never call vpon GOD, night nor day? Continue they cannot; for yet they haue made no entrance, no beginning. Its a wonder to see, how many wee haue tong-tyed, when they should talke with God; and notwithstanding haue words at will to discourse with men. Canst thou not, or didst thou never pray? Then thou art none of Gods sonnes; but of Sathan thy Father; for all the faithfull haue their tongues loosed, and their hearts enlarged, that they both can, doe, and will pray. The Sunne shall sooner stand still, and the earth more round, yea, ascend vpwrd, than a good Christian shall neglect altogether this dutie; and not call vpon his heavenly Father.

Use 2.

Wouldst thou then be accounted faithfull, registred amongst the sonnes of the most high? Thou must learne to pray; and when thou hast done so, exercise thy selfe, in that dutie.

dues; and ſeeing it is ſo needfull, ſo honorable, ſo profitable an action; for the better performance of it, we will firſt ſhew what it is, and the kindes of it. Secondly, give ſome directions, how to pray aright. Thirdly, declare why it is ſo difficult a dutie to diſcharge: and finally, bring in ſome motives, as inducements thereto. For the firſt:

Prayer is a calling vpon God, in the name of Chriſt Jeſus, being enabled by the ſpirit, for all things neceſſary.

In this Deſcription, are five particulars to be conſidered, of all which, we will ſpeake, and proue in order.

Prayer is a calling. In Scripture it is ſometimes ſaid to be a requeſt, an intreatie, a liſting vp of the ſoule, a pouring out of the ſpirit, and the like; but moſt commonly, both in the Old and new Teſtament, its noted by this name, *Calling*. When *Abraham* prayed, its ſaid, he called vpon God. *Gen. 22. 8. & 21. 33.* We may ſee the like of *David*, both commanded and practiſed: *Pſal. 50. 5. & 4. 1.* Of *Iob. Iob. 9. 16.* *Paul* is ſaid to perſecute them, that call vpon God. *Act. 9. 14.* And he writ to ſuch as called vpon his name. *1 Cor. 1. 2.* By all which, and many moe places, its plaine, that Prayer is a Calling.

This calling is either with the tongue, or with the heart. Whence ariſeth this diſtinction of mentall and vocall prayer, confirmed by the mouth of Chriſt; *This people honoureth me with their lips; but their hearts are farre from me. Mat. 15. 8.*

We are to call vpon God with the tongue. 1. For we haue this priuiledge aboue all other creatures; and ſhall wee not imploy it, in the Lords ſervice? 2. We are to giue vp all our members as ſo many weapons of righteousneſſe to gloriſie him: and is not this one of the principall? And ſome where *David* calls his tongue his glory. *Pſal. 30. 13.* And it is good for vs ſo to doe. 1. It will be a meanes to keepe our minds from wandring. 2. The voyce ſtirres vp affections, and raiſeth them to an higher temper. 3. In ſo doing, we ſhall find the Lord putting phraſes in our mouth, guiding it now and then in a wonderfull manner, farre beyond all naturall ap-

Prayer deſcribed.

I.

Math. 7. 7.
Mark. 11. 24.
Pſal. 35. 1.
1 Sam. 1. 15.

Calling diſtributed.

In calling on God, we muſt vie the tongue and why.

1 Sam. 1. 13.

Also the heart
and why.

1

II.

prehension, 4. And how can others ioynē With vs, or know, when to say, Amen, should we be silent? When thou prayest alone, imitate *Hannah*; let thy lips moue, not thy words be heard, else it may seeme a sensible signe of Pharisaicall, palpable hypocrisie.

And the heart may not be separated in this action. 1. For such prayers are most acceptable to God 2. They onely haue the promise to be heard. 3. Otherwise they cannot be fervent: let a mans breath flow from his mouth, by a narrow passage, were the hands hot, it would coole them; but if it proceed from the heart (the lips being wide open) were they cold, it would warme them; so prayer that springs from the heart, is hot; from the tongue onely, cold as ice. 4. As the Lord is the highest object we looke at in Prayer; so the heart is the lowest center, he regards in this dutie; these two in all holy actions of this nature, may not be disioyned.

1. Vaine then are the prayers of many, who call vpon God, but with the tongue onely. If this be not profane babling, what can be? Thus pray our *Papists*, and rude ignorant *Protestants*; so prayed the old *Pharisees*; *Christ* checkes them, yet their custome continues vnto this day.

But let vs conioyne heart and tongue; else wee doe but labour in vaine. What profit can wee expect in bending the knee, bowing the bodie, spreading the hands, and smiting of the breast, when our hearts are roaring from the Lord? Is this to pray? Is this to call aright? Is this to please God? Nothing lesse. What is the tongue, but the hearts messenger? He therefore that vseth the one, and not the other, is like to him that runnes before he hath his errand. These men may seeme to pray, in the iudgement of others; but, before GOD, they are but vaine babblers.

Upon God.] To him is it, and to no other, that wee must pray. Obserue here, how God is one in essence; three in subsistence; the essence is nondivided, but distinguished.

When

When as wee ſay, Eaſt, Weſt, and North: theſe are not parts eſſentiall to the world; but names onely of diſtinction; ſo may we ſay of the formes in regard of GOD: for the Sonne, and the holy Ghoſt, are the ſame individuall eſſence with the Father: and hence it will follow, that he that prayeth to one, prayeth to all; but, as the Apoſtle ſpeaketh of another thing, to every one in his own order. Vnderſtand, that in this definition, we ſpeake of God the Father for teachings ſake.

1 Cor. 15. 23.

And, upon God, muſt we call.] Firſt, For who but He discerneth the ſpirit of man? Who but He knoweth all the hearts of the ſonnes of men? Is onely he, that is acquainted with all our wants; and vnderſtandeth what is beſt for vs.

2 King. 8. 39.

Secondly, He is alſo preſent at all times; in all places to heare vs, helpe vs; the Lord is alwayes neare at hand; ſo is neither Saint nor Angell.

Thirdly, And is not God ſole Lord of all things, both in earth and heaven? Who made vs but He? Who hath where with to ſatiſſie vs but He? And then vpon whom ſhould we call but He?

Fourthly, Is not He alſo the object of our faith? Shall we then beleue in one, and pray to another? Will that ſtand with ſound reaſon? Sith then that God is omniscient, omnipreſent, omnipotent, and the principall Object of our Faith, it followes, wee are onely bound to pray to Him.

Exod. 22. 31.
1 Km. 10. 31.

Whence by the way, wee may confute the Romaniſh, who pray to Saints, to Angels; but doe they vnderſtand our wants? Are they preſent in all places? What haue they, they haue not receiued? And may wee put our confidence in creatures? Were not this to ſeek to a blind guide? Relict a bruised Reed? And when the Sunne ſhineh brightly, to light a Waxe-candle? It is a neuer erring Canon, that ſheweth vs to ſacrifice to any gods, ſaue vnto the Lord onely. ſhall not they be deſtroyed; they that will doe the firſt, let them expect the ſecond.

Exod. 22. 30.

2. And

21. And this checketh the custome of the ignorant and profane, who in time of trouble call not vpon God: one with *Indas*, runs to the Pharisaicall Priest, and Iesuit: a second with *Indah*, to King *Iareb*, millions, as *Saul*, to a Witch at *Endor*: for now adayes, a childes head cannot ake, ne nor a lambe, or calfe, sleepe or grone, but wee must straight wayes trudge to a wise man, a bleiser; (in truth a foole, a cursed person) to get help, to seeke recovery; is not this to forsake God, and relie on the Devill? O, but such use good prayers, call vpon God: say it were so, (which yet I want faith to beleene) why canst not thou thy selfe, or the reverend Ministers helpe them, heale them? were these cures done in the name of God, the men of God could effect it, or no body: these can cure cattle, but, (as the Iewes falsly sayd of Christ, I may truly say of them,) these can deliver others, but cannot deliver themselves. And let such know, that all that runneto, or relie on them, may haue a like end; that befell *Indas*, *Saul*, *Ephraim*; shame here, hell hereafter.

3. This may confirme our faith, and giue vs hope we shall be heard: for is not he, on whom wee are to call, *gracious*? doth not *Moses* render it as a reason, that he will heare them that cry to him *Heard and see*: the like consideration moued *Benadad* and his company, to seeke fauour at the hands of the Kings of *Israell*; for it was reported to them, that they were *mercifull Kings*: and is not hee with whom we haue to deale, *the father of all mercie, and God of consolation*? Let this pricke thee on to pray, and put hope into thy heart, that he will graunt thee thy petition.

4. And hence wee may learne what manner of men we ought to be, who are to call vpon God; to wit, holy, as he is holy, the dignitie of the person requires this at our hands. When *Ioseph* was to present himselfe before King *Pharaoh*, did hee not cut his haire? wash his hands? and change his rayment? and shall man goe to the throne of God, without all preparation? if *Moses* must put off his shoes, because the ground was holy, shall not we cast off all our sinnes and corruptions,

Exod. 22. 27.

1 Kin. 20. 32.

Gen. 22. 6073.

corruptions, who are to draw nigh holmesseir selfe? think on this, all ye, that exercise your selues in this action: consider his purity, his dignitie, his maiestie; and let it perswade thee to prepare thy selfe to meete with the Lord: want of this meditation, makes men to present themselves to God, more filthy than swine; more vnmannerly than a poore Tenant to his rich Land-lord, or a roguish beggar to any common passenger.

In the name of Christ Iesus. } no man cometh vnto the Father but by me; and aske what you will in his name, it shall be given you. Paul himselfe did practise this, and in many places commaunded the Churches to doe the like, *John* 14. 6. and 16. 23. *2 Sam.* 7. 21. compared with *1 Chron.* 17. 19. there *David* intreats the Lord for his words sake, and for his servants sake, and is not Christ so named? *John* 1. 1. *Phil.* 2. 7.

And wee are to pray to the Father in *Christ's name*: for these reasons. 1. Are we not polluted and vncleane? how shall we then come vnto him, who dwelleth in so great a light, being sinners, without a mediator? 2. God is our creditor, we his debtors, Christ the surety; we must therefore take him with vs, else we shall be consumed. 3. All the promises of God the father are *yes* and *Amen*, only in Christ Iesus; as the threats are sealed to vs in *Adam* our surety and first transgressor. 4. And doth not the Father come to vs *through him*? shall we not goe then, the same way? who euer erred in this path? what danger in thus doing? *Acts* 4. 12. *Heb.* 1. 2.

First, This also confuteth another point in popery, who make many mediators; but they haue got a nice distinction, to saue the matter, saying, there is one only of redemption, and that is Christ Iesus; diuerse of intercession, as the Saints and Angels. The Apostle maketh none such; but saith, *there is one mediator, as one God, one Faith and one Baptisme*, did not the high Priest enter into the holy of holies alone? and was he not a prototype of Christ the mediator? but this being plaine, they haue another shift, which is, that there

III.

1 Tim. 6. 16.

Heb. 12. 29.

2 Cor. 1. 20.
Rom. 5. 12.

1. Tim. 2. 5.

Mat. 11. 28.

III

1st. 3. mt. 1.

1st. 3. mt. 1.

1st. 3. mt. 1.

1st. 3. mt. 1.

Act. 10. 4.

1st. 3. mt. 1.

Gen. 9. 27.

ther is but one to God the father, namely Christ; but many to the sonne, comparing him to a Prince, that hath severall petitions preferred vnto him, by the common subiects that passe through the hands of his neerest favorites. And they say, that he is a bad sonne (meaning Christ) who will doe nothing for the entreaty of his mother (vnderstanding the blessed Virgin:) but doth not Christ bid vs come vnto him? that he will pray to the father for vs? to whom then should we goe? is he not our neerest kinsman, our eldest brother? our head? our husband? But if any lust to be contentious, we haue no such custom, neither the Churches of God.

2. Againe, here is censured, and condemned too, the ignorant amongst vs. How many may wee heare cry, God blesse me, father of heauen, haue mercy on me, Lord forgive me; which words be good, we grant; but hauing no knowledge of, or relation to Christ, are no better then vaine babling, the truth is, that in all our petitions wee should haue reference to him, though not alwayes expressed in words; yet conceived and retained in our minds: this may be the cause, why *Daniel* looked out of the window, when he prayed towards the Temple, because it was a type of Christ; and thereby would reach vs, that there is no going to God without Christ Iesus. And as we speake to the soule of man, by way and meanes of the bodie, so must we to the father of all spirits, through the vaile of the humanitie of Christ our mediatur.

3. And by this wee may iudge, what to thinke of the prayers of the Iewes and Turke, and heathen, who either haue not heard of Christ, or deny him, are not their petitions to no purpose? Shall they speed and preuaile before God? can they expect *Cornelius* his answer, *thy prayers are heard, thy demand is granted*? Alas, alas: all our cryes to God, hauing no ciety to Christ, are but as so many drops of water spilt vpon the ground: Wherefore, let all good Christians blesse God for their knowledge, and mourne for such mens ignorance; let vs conuert *Noahs* petition, and say, God perswade *Shem* to dwell in the tents of *Japhet*.

4. Finally,

4. Finally, this being thus, let vs first learne to know Chriſt, ſecondly, ſo put our confidence in him; thirdly, and neuer dare to approach before the throne of God without him, no coming to *Ioseph*, without *Beniamin*; to God, without *Ieſus*: Wouldſt thou haue euill remoued from thee? thinke on his paſſion, which ſpeaketh better things, *than the blood of Abel*. Wouldſt thou haue all good conferred vpon thee? remember his active obedience; for thereby hee hath purchaſed all bleſſings. But take heed of the Romanists error, who maintaine that Chriſt is mediator according to his humane nature; for the humanitie, without the deitie profits nothing: they vnderſtanding not, how the diſtinct perſons in the God-head haue their proper operations; and that *Adam* ſinned immediatly againſt the firſt perſon, (though mediately againſt the other) haue fallen into this ſlough, and haue defiled themſelues; by whoſe harme learne we to beware.

Being enabled by the ſpirit.] As no man can come vnto the father, but by the ſonne; ſo can no man ſay that *Chriſt is the Lord*, but by the holy Ghoſt: how often are wee commanded, to pray in the ſpirit? *1 Cor. 14. 15. Eph. 6. 18. Iude 20.* vnderſtand by *Spirit*, either the holy himſelfe, or his graces within vs; for theſe two are put indifferently one for the other; as *griue not the holy Spirit, the holie Ghoſt ſell on them; and quench not the ſpirit he hath giuen vs his ſpirit*; neither may they be ſeparated in any action of a Chriſtian. For as the ſpirit doth worke grace in vs; ſo doth he cooperate, ſtirring it vp, and mouing it, as an inſtrument in the hand. For ſo good a cauſe, will not be abſent from its owne building. And this ability conſiſteth. Firſt, in direction, leading vs into all truth. *Iohn 14. 26.* And ſecondly in power, for hee helpeth vs againſt all our infirmities. *Rom. 8. 26.* Firſt, For the wiſdome of the fleſh is enimitie againſt God, and is not ſubieſt to the law of God, neither can be. Spirituall actions, muſt proceede from ſpirituall principles; elſe they are baſe, contemptible. Secondly, Againe; euery good act muſt begin in God, and end in him; as the father through Chriſt by

Note.

Heb. 12. 24.

IV.

1 Cor. 12. 3.

Rom. 8. 27.

by his spirit worketh in vs; so we from the spirit through Christ must terminate our obedience in him; this will make a perfect circle: this is a great Misterie.

1. What then shall we iudge of their prayers, who deny that there is an holy Ghost? what worth are carnall mens petitions of? all this fruit, though faire in appearance, is but a bitter-sweet: all obedience that comes not from the spirit, is but carnall, sensuall, diuclish: God will spue it, and throw it out of his mouth.

2. Take heed from hence, that we speake not euill of prayer; lest we grieve the holy spirit of God: thus to doe is a step nere to the Chamber of death; and leadeth to that sinne, which is vnpardonable. To speake euill of things we know not, is one marke of a reprobate. *Iude 10.* but willingly and from iudgement, is more fearfull, and bordereth on the very suburbs of hell. *Heb. 6. 4.* say not, as some doe, when men are frequent in prayer; O, these are full of the spirit: what saying can haue an harsher sound? what sentence lesse bebecoming a Christian? what words are a plainer euidence of finall impenitencie? or a totall Apostasie?

3. And is prayer from the spirit? how can it but speed? should the father deny these requests, were it not (speake with reuerence) to deny himselfe? For it is not wee that pray, but the spirit in vs. *Rom: 8. 26.* O, that this were well thought on, seriously considered: *Ionathans* bow might sooner returne empty; and the sword of *Saul* giue backe, than such prayers should not prosper.

4. Who is hee then, that desires to pray aright? Let him strue for the spirit; for no petition is good before God, which springes not from this root, that flowereth not from this fountaine: and that thou maist, let these rules direct thee.

1. Cast all sin out of thy soule; be cleansed from all filthines, and purge your hearts, yee waucering-minded: Pigeons affect not a Polluted house; and shall the holy Ghost, (who once descended in that shape) take vp his rest in

How to procure the spirit.

Mat. 3. 16.

in a drunken soule, a corrupted soule? brush and sweep thy selfe from sinne, or neuer expect the spirit of puritie for thy inhabitant for as the vnelcane spirit, delights in a place of all pollution: so the holy spirit of the most high, an habitation of the greatest puritie. Like couets like.

2. Heare the word. When Peter preached, its said, the holy Ghost fell on them, that heard him. *Acts 10. 44.* Likely then they were not asleepe, as too many be, when they are in the assemblie. Such damne vp the doore of entrance, shute the passages, that will not heare, what the spirit speaketh to the Churches. Had *Lydell* staid at home, the holy Ghost had not entered, when *Paul* preached, into her hart. *Acts 16.*

3. Pray for it. If they that are euill can giue to their children good things, how much more shall your heavenly father giue the holy Ghost to them that aske him? *Luke 11. 13.* But thou wilt say to me, how can I pray without the spirit? canst thou pray? its a signe thou hast it: againe, we may by prayer increase it, be more sensible of it: and what if we did who will want it? yet pray with the tongue, vnder a voyce; for this is the way to procure it. Doe what thou canst, & learne that a partiall obedience, is better than a finall omission of any holy action, see thou aske it, who can tell, what effect may follow?

4 And to conclude, resist no good motion, that is breathed at any time into thy soule. When any little sparke of this fire takes on the horth of thy heart, cherish it, blow it, and add fuel to it; so shall it increase, and grow to a great flame, and burne hotter, and hotter, till thou beest warmed strongly, through euery member. *Isa. 26. 21.*

5 For all things necessarie. This is the last thing in the description; and conceales in it, the materials for which wee are to pray: and they may be ranged vnder these two generall heads; good, or euill. Good things are either spirituall, or carnall; the Apostle admitts of this distribution. Now spirituall things be common, or speciall: speciall may be considered in their nature, or in their use. In nature, they are

so be desired in regard of *number or perfection of degrees*. Now carnall things are such as are for *necessitie*, or for *delight*; the one makes for our *being*; the other for our *well-being*: and all things are to be desired, petitioned for. Things euill be either *sinne*, or the fruits of it; to wit, *affliction*. And sinne, is either originall or actuall: we must pray, that the first may be abolished, cleane wasted. *Actuall sinne* is, that either we have committed, or may commit. For the former, we must pray it may be pardoned; for the latter, that it may be *preuented*. As for afflictions, they are either *temporall* or *eternall*. We are to pray the Lord, that they may be put from vs, totally, finally. Thus haue you a brieft of the particulars, or materials, about which we are to be exercised in prayer; all which, for matter, and method, are laid downe in that exact patterne recorded in the Gospell. *Mat. 6.* And all these must we beg for. First, because the Lord hath giuen vs a promise; his word is gone out, that whatsoever wee shall aske, he will heare vs. Secondly againe, without the fruition of good, and the remotion or preuention of euill, we cannot liue the life of grace (ne, not of nature) here, much lesse escape death, and possesse life eternall hereafter.

1. Here is an error confuted of them, who hold, that we may aske spirituall, but not corporall or carnall things, at the hand of God: because Christ saith; *Seeke yee first the kingdom of God, and these things shall be giuen you. Mat. 6. 33.* this was not the Lords scope in that place; but to disswade his Disciples from a distracted care about foode and rayment. For they vsed to cry, *What shall I eat, and wherewith shall wee be clothed?* as also giue them a sure rule and sound direction to auoyd the one and procure the other. For if we could exercise our selues about heavenly: earthly things would be banisht out of our mindes; and should wee speede in the former, we might haue better hope to preuaile in the latter. And doth he not, in the same Sermon, teach vs, to craue our daily bread? and haue not all the people of God vsed this in practise? *Gen. 28. 20. Psa. 30. 8.*

2. And

2. And this ſerues to reprove a whole world of people: ſome pray for corporall, but not for ſpirituall things. Others deſire common, but begge no ſpeciall gifts from God; or if they doe, they neither regard *number*, nor *meaſure*. A third ſort, entreat that ſinne paſt may be pardoned; but not corruption for the preſent waſted; nor the effects of it, for future time, *prevented*. And there be millions of men and women, who onely craue that affliction may be removed, in this life; but make not one petition, that the cauſes of it may be aboliſht; or death eternall put farre from them, in the world to come: May we not ſay of all theſe, *They aſke not; or if they doe, they aſke amiſſe*?

James. 4. 2. 3.

3. Let vs be of a contrary praſtiſe, and ſue to God for all things. What? Shall he promiſe, and not performe? Shall we ſecke good, and not deſire evill to be removed from vs? Begge common graces, ſpeciall gifts, all thats good at the hand of God: *Open thy mouth wide, and he will fill it*. Craue pardon for ſinne paſt; prevention for time to come. Pray that originall ſinne, the ſeed of all wickedneſſe, may be daily waſted, puniſhments removed, all kinde of afflictions ſanctified. God is rich in mercie; he gives liberally to them that aſke him. Princes giue gifts according to the dignitie of their perſons, not the deſert of the receiver: ſo doth the Lord: therefore, aſke what thou wiſe, and he ſhall conferre it on thee in due time. And as there be many ſorts of prayers, uſe thou all; *Publike, private, ſer, conceived, mentall, vocall, ſimple, compound; in verſe, in proſe*: and as the Apoſtle inioynes the Ephoſians, *Pray all manner of prayer*. Imitate the Gamſters of our times, who if they gaine not by one game, fall to another: this doe and thou ſhalt prosper.

Pſal. 81. 10.

Ephel. 6. 18.

Having finiſhed the deſcription of Prayer, we come in the ſecond place to giue particular directions for the better performance of it; Where note, that ſome goe before; ſome with; and ſome after Prayer.

1. Before thou prayeſt, meditate. 1. Of God, 2. Of thine owne baſeneſſe: 3. Of thy preſent condition: and 4. Of the former ſucceſſe, which thou thy ſelfe, and others haue had in the

What is to be done before Prayer.

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Thes 4. 13.

practise of this dutie; for the two former will humble thee; the two latter pricke thee forward to call and cry more feelingly, fervently. Want of this is a reason, why men pray coldly; or like the Pharisee, proudly; or as the *Thessalonians* are said to mourne, like *men without hope*.

2. See thou avoide excellen in the use of the creatures; for fulness of bread makes men unfit for spirituall actions, when as emptinesse elevates the mind to an higher pitch of soaring; experience proves this in *Animals*.

Eccles. 5. 2.

3. Make choice of a convenient place; for that may give some content to the externall senses; and thereby draw the internall, to a more chearfull discharge of the dutie, all lawfull meanes are to be used; all occasions of distraction to be avoyded, whereof this is one.

Eccles. 5. 2.

4. Enter into the action, with *deliberation*; be not *rash* to offer a word before God; but goe to it, as men to bath, not too hot, nor too cold; for extremes on both hands are incident to danger.

Eccles. 5. 2.

And in prayer: 1. Labour for fit words, well composed phrase, and exact sentences. The workes of God are to be done in the best fashion, after a singular manner; men may take up Gods name, (by often tossing it in their mouths) vainly, as well in this dutie, as in common Conference. When we are to speake before men, will wee not studie to give content? To avoide Barbarismes, Idle Tautologies, Vaine Paronomasies, and the like? And shall not this be regarded, having to deale with God? The person to whom, the things for which we pray, requires the best language, or nothing.

Eccles. 5. 2.

What in
Prayer.

Againe; Pray in faith. For what are good wordes without this, but emptie shels voyde of kernels? He that wants this ingredient, what doth he more, than deny his owne request? And shut up the gate of heaven? All things are possible to him that prayes in faith; nothing to them that lacke it. Come to God with this, and then thou shalt have the like answer with the *Cananite*: Be it vnto thee, even as thou desirest, as thou wilt. Many pray, few prevaile; because they aske not in faith.

What in
Prayer.

H

Thirdly,

Thirdly, avoyde wandring thoughtes; shunne vncostly cogitations; and because to doe this is difficulty vse these Helpes following.

1. Take knowledge of thy former failings: consider how subject thou art to it still. Shall not he who hath often fallen, be admonisht to looke better to his footing? Else were it not negligence, or madnesse? Haue wee not a Proverbe; That he who stumbles twice at a stone, deserves to breake his legges?

2. Fasten thine eye vpon God, before thou call on him; bring thy mind to *David's* temper, that thou canst say, *My heart is fixed; my heart is fixed.* He that is to run a race, will haue the Goale in his view, marke it well, and then set out with deliberation; and I pray you, what is Prayer, but a kinde of *spirituall journey*?

3. Call to remembrance, what an absurde thing it is, not to behold God in Prayer. Is it not all one, as if a man should tell a tale to his better, with his face backward? Or present to his Prince, in stead of a gift, an emptie vessell? Who would not cry in so doing, What haue I done, and be ashamed?

4. When thy thoughts roaue and pitch on another object, consider for the act, who doth it, and the mind who hath it: Is it not the Devill? Sathan hath the Sacrifice; God nought but the smoke and ashes; and who can indure, that his worst foe shall fare so well, and his best friend, haue no better feeding?

5. Looke God in the face in prayer, and he will comfort thee, cheare thy heart, and make the action easie, delightful. He that mindes the end of his journey, not every rub in his way, runnes willingly, is there at vnawares: so in prayer, thinke still on God, and the time will seeme very short, otherwise very tedious.

6. Finally; no apprehension of God in prayer, no faith is mixed with that petition, for the act of the will in beleeuing, followes the act of the vnderstanding rightly guided. This is the true cause why many pray, and when they haue

done, they stand and behold.

Helpes to a-
void wandring
thoughtes in
Prayer.

Helpes to
avoid wandring
thoughtes in
Prayer.
Psal. 57. 7.

Psal. 57. 7.

Psal. 57. 7.

done, despaire to speed; for its not enough to haue faith, but in every action, to vie it; now when the vnderstanding is misguided (marke this,) then faith is idle, not exercised.

The last thing that must accompany prayers, is fervency: *The necessities, operative, fervent Prayer* is it which speedeth, *prevaileth*. This is the fire which must heat it, concoct it, else God will reiect it, never regard it, reward it; the which may, by these subsequent helpes, be procured.

Helpes to
pray with fer-
vencie.

1. Vnderstand the worth of what thou desirest, crauest; for that will fire our affections, set an edge on our petitions. He who knowes the excellency of grace, mercy, and peace; of the remission, remotion, and prevention of sinne, and the effects of sinne, cannot but open his mouth wide, lend forth his petitions, with sighes, and groanes, and strong cryes.

Mat. 9. 28.
Luk. 18. 41.

2. Thinke how necessary these things of worth are for thee. Why doe beggars cry so earnestly; but from an apprehension of their present necessitie, great misery? Is it not evident? What caused the blind man to cry? *O thou sonne of David haue mercie on me.* The Apostle? *Helpe Lord, or else I perish;* but the want and worth of that they desired?

Iob. 21. 33. 34

3. Get loue to the thing thou askest; strong affections cause fervent prayers, earnest petitions. Christ louing *Lazarus* well, wept, and groaned in spirit, when he prayed for him; *David* did the like for his sonne. Where affection is wanting, there will be cold praying; Doe we not see this in *Sutors*?

4. Be humble in thine owne eyes; conceiue thou art lesse, than the least of Gods mercies. Proud persons either never pray, or but coldly, luke warmly. He that would leape highest, stoopes lowest; so he that would pray with fervencie, must haue humilitie. *2 Chron. 33. 11. 12.*

5. Increase thy faith; for as Powder the shot; so faith sendeth out prayers, furiously, fervently; a great faith will cause men to *burne in the spirit*; and to cry mightily to the Lord God of heaven. *Mat. 15. 28.*

6. In one word, Cherish no sinne in thee. He who steales his bread, will pray coldly for a blessing on't: more might be added, but these shall suffice.

And

And after Prayer, somewhat is to be observed also. We must vse all lawfull meanes for the procuring of what we haue prayed for. He that keepeth not the condition, may not expect the performance of the promise or band.

What after
Prayer.
Ezech. 36. 37.

2. And we must watch and waite for the things we haue asked at the hands of God: these two are often coupled together, Pray and watch. Were it not madnesse to present a petition to a Prince, yet never attend an answer? To craue an Almes, and not looke and stay for the giuers pleasure?

Ephes 6. 18.
Col. 4. 2.

3. If thy demand be not granted at the first, thou must not faint, despayre; but pray still, hope and waite still: great men, doe not alwayes reward the Mulitian at the first sound or ditty: for then he would straight be gone, mispend the gift, and play at another Window; so dealeth the Lord; for we are apt to cease praying; and things easily got, are soone forgot, little regarded.

Luk. 18. 1.

4. And when thy request is granted, thou must be thankful: Prayer, Watching, and Prayes are linked together: some fayle in the first, many in the second, but the most in the last. *David* would blesse the Lord, when he had heard his petition; so must we.

Psal. 116. 12.

In the third place, wee are to declare, why Prayer is so difficult a dutie to be performed.

Prayer is a
difficoule
dutie.

1. For man must deny himselfe, goe in the forme of a beggar, acknowledge a superiour; and his heart naturally being proud, he is not easily brought on his knees, constrained to stoop to so meane, and low a pitch. Who is the Lord, cryed *Pharaoh*, that I a King, should serue him?

2. We exercise every facultie of the soule, and member of the bodie in this action; as the invention, iudgement, memorie, will, tongue, hand, and all. The more strings on an Instrument, the more difficult to well tune, and strikethem; many pinnes to the lace, makes it hard in weaving.

3. Its a most holy dutie: wherefore, the harder: What do the Saints in heaven, more then praise God? And as that life they live is most excellent, so most difficult: for by how much it exceeds other actions in holinesse; by so much in

the more difficult to be performed: Whence note, that the most gracefull person, hath greatest sanctification.

4. And the Devill is alwayes hindring this dutie; for he knoweth full well, that all things are procured by it, sanctified by it: he opposeth all good actions; but most of all this: this is like the great wheele of a Watch, wherevpon the rest depend, and runne in order.

Motives vnto
Prayer.

To allure thee then to be frequent herein. 1. Consider what an honour it is to conferre with God: what can bee greater? how many be there, who are glad to see the King; yet dare not, may not speake a word to him?

2. In prayer, doe we not make vse of all Gods glorious attributes? as of his Greatnesse, Goodnesse &c. will it not reioyce the heart, to take a view of the gracious parts of them whom we affect? how then shall it ravish the soule to behold the face of God? and in a kind of sence, may we not be said to doe this in prayer?

3. Thirdly: therein we come to see the admirable vnion of the Deitie and Humanity of Christ Iesus. Did not the Angels desire to peepe into this mysterie? what more wonderfull? and when we pray to God the father, haue we not an eye to that? this is a secret.

+ We also exercise all the graces of the spirit in this action: as knowledge, faith, loue and the like: doe wee not? yes, (as I may say) see Father, Sonne, and holy Ghost a working. Thinke on this.

5. What admirable effects, hath it produced? doth not prayer bind the hands of God from killing vs? set them at liberty to protect vs? doth it not remoue all euill? procure all good? it casteth the gates of hell off her hinges, driues away the Devill, makes our enemies friends, sanctifies affliction, empties the soule of feares, terrors, and fills it with hope, ioy, and what not?

6. What can I more say? is not prayer the pulse of the spirit? the voice of the new-man? the flame of sanctified affections? the first fruit of saving grace? and the swift messenger of the soule: that travaileth from earth to heaven; and

and, as *Achimaz* to *David*, never returns, but with comfortable tydings: wherefore ſow much of this ſeede; for one graine of it, ſhall not miſcarry. Pray and proſper.

I have remembrance of thee.] Whereas *Paul* made mention of *Timothee*, we note, that
Preachers, in ſpeciall, are to be prayed for.

Doct. 10.

As we are to doe good to all men, eſpecially to the houſhold of faith; ſo we are to pray for euery perſon, but principally for the preachers. Lord grant vnto thy ſervants that they may boldly ſpeake thy word. *Paul* and *Silas* were commended to the grace of God. When *Peter* was in priſon; the Church made earneſt prayer for him. *Acts* 4. 19. and 12. 5. and 15. 40.

1. For they are fraile men; and who is ſufficient for ſo great a calling? *2 Cor.* 2. 16.

Reaf. 1.

2. Again, the conuerſion of ſinners, and the edifying and perfecting of the Saints depends chiefly on them. *Ephes.* 4. 12.

3. The Devill will much oppoſe them: *Sathan* deſired to winnow *Peter*; he ſtood on *Iehoſhuahs* right hand; when he received his commiſſion. *Luke* 22. 31. *Zach.* 3. 1.

4. If a Miniſter fall; many fall with him. Common people are like a little cottage; Preachers a mighty Tower; whoſe fall is great; and beats many downe with it. *Gal.* 2. 2. *13. 2 Pet.* 2. 2.

What ſhall we ſay then of thoſe, who in ſtead of bleſſing curſe the Preacher? and cannot afford him a good word? doubtleſſe they are moſt wicked and profane; and may expect ſome fearful iudgement to fall vpon them. Was, *geſ* up *thou bald-head*, uttered by little children, plagued with death? how ſhall then the aged, who revile the men of God, eſcape damnation? *2 King.* 2. 24.

Uſe 1.

Haſt thou done this? then pray ſtill. Haſt thou not? then begin to practiſe this leſſon. Many cry out, the Preacher is careleſſe, idle, cold in uttering the word; looſe in his life and he like. But alas! they neuer conſider how themſelves may haue a finger in this buſineſſe. Would men ſpend as

Uſe 2.

many earnest words in prayer for the Preacher, as they doe in taxing, and condemning of him, who knoweth how the Lord might poure his spirit on him, loose the root of his tongue, and make him one of a thousand? Wherefore, pray for all men; but especially for Princes, for Preachers. He that doth not this is an enemy to the Church and friend to his owne soule. And pray thou that the spirit of prophetic may rest vpon him, that hee may deliver the word with all boldnesse, be freed from the hands of vnrasonable men, and so speake and so doe, as that he may saue his owne soule and them that heare him.

Of the 1. Another may be hence collected, that, Whom we affect, we will pray for.

Doct. 1. 1.

1. Sam. 12. 13.

Yea, the more fervently, we loue another, the more earnestly, and often, we shall pray for that person. God forbid, sayd Samuell, that I should cease to pray for you. What could moue him to doe this, but affection? Ied this in David, in Ionathan, in Iesus, and in all the faithfull.

Reas. 1.

For truth of affection will vse all meanes lawfull to doe that party good, who is affected: and is not this one, if not the chiefe among many?

Reas. 2.

Again, the lover, and the beloved, are as it were but one subject: so that if wee can pray for our selues, wee shall for them, whom wee affect.

Use 1.

This shewes, that true loue is rare, and hard to be found. Many boast of it, who never had it: to vse the wordes of *Dablab*; how canst thou say thou louest Father, or friend, brother, or sister, wife, or children, and dost not this thing for them? He that affirmes, he loueth, and prayes not for that person, shall be found a lyar, and no affection is there in him.

Use 2.

Make triall of the truth of thy loue by this doctrine: canst thou pray for him, on her thou affectest without ceasing, night and day? Then thy loue is sound, if not, but carnall. Many a man tells his wife, she her husband, Preacher, people, and they the Preacher, one another, that they loue them: but where be their Prayers? When call they on God for.

for them? I dare peremptorily avouch, that all these are lyers. Its not possible for a man to loue his friend, and not pray for him: no sooner shall a man begin to petition God, for himselfe; but whom he most affecteth will come to his remembrance. Thus was it with that good man; so is it with all that are like affected.

Night and day.] The Doctrine is this: that,
As in the day; so the faithfull pray in the night season.

Doct. 12.

Morning and evening did David call vpon God: at midnight, at midnight was he voycelifted up to the Lord. Did not Christ this? And was it not the practise of his Disciples? And the custome of the Churches? *Psalm. 119. 62. Acts. 16. 25.*

For there is no time, wherein their prayers may not be heard: the promise is made, as to all places: so to all seasons. Then, is the time quiet and still, freed from distractions: so that a man shall in a speciall manner draw neere to God, and speake to him more familiarly. For darknesse shutting the outward senses; and no noyse annoying them, the inward are more free, and better fitted for this action.

Reas. 1.

Reas. 2.

Also, they delight in prayer; and that moues them. What causeth vnderis, to game night vpon night? Fishers, to angle? Yonkers, to runne vp and downe in that season, if pleasure or profit did not allure them?

Reas. 3.

And many occasions may fall out to induce them; as oppositions of adversaries, terrible dreames, or the apprehension of some danger; yea, such an habit, by the frequent vse of prayer in the day may be got, that in the night they cannot leaue it.

Reas. 4.

What a dissimilitude then is here, betwixt them and some persons? For are there not many, who neither pray night nor day? Its a brand of a wicked man, not to call vpon God at all; and of an hypocrite, not to pray at all times, at all seasons: *Iob. 27. 10. Psalm. 14. 4.*

Vse 1.

Pray then in the day, and in the night, let not thy tongue cease: for thou knowest not, whether shall prosper better, this or that.

Vse 2.

I might

I might here tell you of the *Papists* canonically houres, night vigils; but what were that, except to blot Paper in this, as they mis-spend time in so doing? Surely, they are not worthy of repetition, or confutation: and their madnesse being evident to all men, we will omit them.

When *Paul* spent this time in Prayer; he was in bands; Whence we may obserue: that,

Doct. 13.

The time of trouble is a time of Prayer.

At all times, in all places, on all occasions, for all things we are to pray; but especially in the dayes of affliction. *Psal. 50. 15. Ier. 10. vlt. Iam. 5. 13.*

Reas. 1.

For Prayer is a meane to remoue the affliction: 2. If not, yet by that, it may be sanctified: 3. If neither, the evils will not so sensibly be felt, whilst we are in this action; as in the motion of the bodie, there is some mitigation of the torment. 4. And haue we not for such prayers, a speciall promise to be heard? *Psal. 50. 15.*

Vse 1.

This controlleth the contrary course of such, as in trouble, rage, swear, curse, and like *Ahaz*, sinne the more haينously.

Vse 2.

When dangers are threatned or inflicted; leaue we hence, to fall to earnest Prayer. *David* in euill dayes called on God: *Christ* being in an agony, did pray the more serently; and so haue all the godly done: and so must wee, least a worse thing follow. Prayer will drue away crosse, as the wind smoke, or the Sunne a mist: What if not? Ye is there none so heauie, but in some measure, it will mitigate it, lighten it.

Its plaine, that at this time, when *Paul* thus prayed, he was deprived of the publike vse of his Ministry, where notes that,

Doct. 14.

Though Preaching may, yet Prayer cannot be prevented.

Let *Paul*, *Daniel*, *Michaiah*, *Peter*, be prohibited, imprisoned; you shall find them praying, notwithstanding.

Reas. 1.

For who can rob them of the spirit? This to doe is impossible, to man, or Angell.

And,

And, doe not the promises of God extend, as to all times, places; so to every condition?

Why then doe the wicked rage, and murmure a vaine thing? Doe they their worst, yet *Pauls* will haue a key in their pocket to free themselves; and an arrow in their quiver, to pierce through the heart of the strongest adversary; let all meanes faile them, this neuer shall.

This is some comfort to a godly Preacher. For what doe we know, but a day may come, when *Pauls* case may be ours? Doe not the wicked, as, Atheists, Papists, and the like, band themselves against the holiest Ministers? Strive to put out the light of the Gospell? And pull downe them that uphold it? But maugre all their malice, (till death,) Prayer shall prevaile, and prosper.

Other Doctrines might haue beene collected, and diuers particulars concerning Prayer handled; but we will wind vp all, in a brieve exhortation. That I say to one, I say to all; *Pray*. Let the person to whom, be God the Father; the person by whom, Iesus Christ, his Sonne; the person from whom, the holy Ghost: the persons for whom, thy selfe, and all men: the matter for what, the fruition of good, and the remotion of euill, especially the prevention of sinne, and the possession of heaven: for place, Pray in Gods house, in thine owne, and every where: for time, morning, mid-day, evening, at mid-night, at all seasons: Pray in peace, pray in trouble; Pray in life, pray in death; yea, when thine eye waxeth dimme in seeing, and thine eare dull in hearing, thy trembling tongue beginnes to cleaue to the roofof thy mouth, and thou feelest the sentence of death within thee, then looke towards heaven, and say, with a still voyce from thy heart; *God be mercifull to me a sinner: Father into thine hands I commend my spirit: and that thou maist not be speechlesse at the houre of thy death; accustome thy selfe to Prayer, in the time of thy life.* The next Verse followeth.

Reas. 3.

Vse 1.

Vse 2.



VERS. 4. *Desiring to see thee, mindfull of thy teares, that I may be filled with ioy.*

The Logically
resolution.

IN this Verse, wee may obserue three things.
1. That *Paul* longed to see *Timothie*, which is also another argument of his affection. 2. That he remembred *Timothies* weeping, being a token of his loue to *Paul*; and a meanes to encrease his affection to *Timothens*. 3. The end is laid downe, why *Paul* was so willing to see his sonne; and that is, that he might be filled with ioy.

The Theological
exposition.

Desiring.] The word signifies an earnest desire, such as is impatient of delay.

To see.] Seeing is either with the eye of the mind, or of the bodie; the latter is here meant, though the word be often vsed in the former sence.

Mindfull of thy teares.] Minding or remembring: some thinke *Paul* alludes to *Acts. 20. 37.* Teares be some time tooke for the gumme or iuyce of a Tree: but here is meant, the water which flowed from the eyes of *Timothens*; by which is vnderstood his sorrow, and griefe for their separation.

That I may be filled.] Filled is a Metaphor; and hath in it two things. 1. A subiect of capacitie. 2. An adiunct of equall proportion, or quantitie. *Paul* had a spirituall emptinesse.

With ioy.] Ioy is secret in the heart; gladnesse may more evidently appeare in the face, or outward gesture. It hath in Scripture many acceptations; here may be meant comfort, and spirituall mirth. For his absence might weaken his reioycing, especially being in prison; as also *Paul* having not any to assist him.

I, though absent in body, yet am not forgetfull of the sorrow and griefe, that thou endurest; and by thy mourning at our departure a-sunder, manifested; the which doth increase mine affection vnto thee, (it being a signe of thine affection vnto me) and makes me very desirous to see thee; and that, amongst other things, I might be refreshed; and in this affliction, haue some addition and increase of farther ioy, and spirituall comfort; the which at thy comming, I nothing doubt but to be filled with.

The Metaphrase.

Where Paul desires to see Timothie, so earnestly, and yet had writ so large an Epistle to him, we note: that, Personall presence is to be preferred aboue writing.

Doctrines deduced.

Doct. 1.

The one is good, but the other is better. This was the cause why the same Apottle was so desirous to see the Romanes; Why he so often purposed to come to the Thessalonians; and why the Author to the Hebrewes willed them, the more earnestly to pray, that he might be restored vnto them the more quickly. Rom. 1. 11. & 15. 28. Heb. 13. 19. 1 Thes. 2. 18. & 3. 10.

Reas. 1.

For is it not more painfull to declare the truth by pen, than by speech? This is the reason, why the Evangelist, having many things to write, would not write with Paper and inke; but trusted to see his friends, and to speake mouth to mouth, face to face. 2. Ioh. 2. 3. Ioh. 13. 14.

Reas. 2.

Againe; In personall presence, we may propound questions, make objections, reueale our spirituall wants, and be the better resolved, relieved. Its good to haue the Physitian of the soule with vs; for so with speed we may be cured of all our maladies.

Reas. 3.

A liuely voice stirreth vp the graces of God in a speciall manner: milke from the breast doth more nourish, than that which commeth out of the vessell: for part of the spirit is spilt, exhaust: & will not the countenance of a man, as lightning before thunder, prepare & provoke to more attention?

In

Reas. 4.

In a word, when Christians meet, they haue more freedom of speech; be better perswaded of one anothers iudgment; and in a peculiar manner haue benefit one of anothers prayers: this manifold fruit, springs apace from the branch of personall presence.

Use 1.

This then reprobues them, that cast off the Communion of Saints; especiallie, it layeth an heauie charge vpon such as haue no care to bee present with their flocke. When *Moses* was in the Mount; how soone had the people made a Golden Calfe, and forsooke the Lord? and doth not faith come; principallie, by hearing? and may not the feeble-mind bee swallowed vp of ouer much heauinesse, in the absence of a comforter? wish I can, that this were well thought on.

Use 2.

Here we see, why Sathan is such an enemy to the fellowship of the faithfull, to breaking of bread and prayers. He cannot away with such actiones, communions. Hee that keepeth the forte, will not discharge his greatest Cannon at one or two musketeers: but if an armie came together marching, then they shall fly amongst them. For he feareth the wals will be rased; the City or corporation recovered, possessed. Sathan is an old captaine, and politique; and knoweth when and how to giue fire to his pieces, to doe the most mischief, preserue his kingdome; and that the gates of hell be not cast off their hinges. For the better prooue of this see French and ancient English Histories: and Scripture and experience also will confirme it.

Use 3.

Psal. 16. 6.

1 Cor. 14. 1.

Let vs all then, by this point be instructed, not onely to desire letters, but the fellowship of our friends. Couet to be amongst the faithfull; and with *David*, let all thy delight be in and with them that excell in vertue. As the Apostle saith on another occasion, *couet to speake tongues, but especiallie to prophesie*; so say I; couet the writings and letters from God and man; but especially their personall presence. Little doe we know, what enemies we are to our owne soules, and others, when we will be alone: and is not a woe denounced against

against that condition: and to said O y l p n o a h i z e g u a u

And may not this doctrine weane vs from the loue of this world? caule vs to wish for a dissolution, and to bee with Christ? It is true, we haue Christs letters; but his person is heauen; and till death or iudgement come, we are not made perfect, neither shall our ioy be full. No doubt, but the consideration of this made the faithfull so desirous to see Christ in the flesh, and after his ascension to be dissolved: but which of vs now adayes haue such a meditation? We prize the shadowe aboue the bodie, and a paper before the Lords presence; in whose face is fullnesse of ioy, and whose right hands here are pleasures for euermore. Let vs all then, that belecue this doctrine, cry from our harts, Come Lord Iesus quicklie; Amen.

Vse 4.

Psal 16. vlt.

Reuel. 22. 20.

Desiring to see thee. What was it, that Paul so earnestly here desired? was it gold, Siluer or freedome? No; to see Timothie, to haue his presence; whence, further we obserue, that, would rather be slow: V

One faithfull man couets the fellowship of another.

Doct. 2.

Was not Davids chiefe delight in such? did he not call for them that feared God? were not the faithfull his quotidian companions? doth he not cast the wicked out of his presence? when Paul met with some brethren, hee thanked God and waxed bold. Psal. 16. 3. & 66. 16. Act. 28. 14. 15.

They are the object of one anothers affection; and loue is of an vniting nature; it couereth to be present with the thing beloued. Hence it is called the bond of perfectnelle. For it ryeth things together which Sathans malice hath put asunder.

Reas. 1.

Things of like nature desire vnion. One flame will become one with another; and two riuers if they meet, willingly make but one streame. Hee that burneth his finger with the candle, purs it into the fire: for the greater hear drawes out the lesser, and vnites it selfe with it. And are not all the faithfull Baptized with fire? And of the like temperature and condition?

Reas. 2.

Mat 3. 11.

A faithfull man affecteth nothing aboue the Lord, his image

Reas. 3.

image is the onely Obiect of his loue; and doth not euery good man in part resemble that? and cary it about with him? doe not the sparkles of grace and wisdom, appeare in their faces? Is there not a kind of diuine influence in their speeches? They in some measure resemble their father, as *deare children*; and from the contrarie ground, *the wicked are an abomination to the iust.*

Reas. 4.

Psal. 66. 16.

They will build vp one another in their holie faith; consult for the good of the Church, and tell one another what the Lord hath done for their soules: yea the very sight of a good man in the morning, a dreame of him in the night, will make one walk with more cheerfulness all the day following. The face of the faithfull is like the Loadstone, it conveyeth strength to many, and yet is neuer the weaker, poorer, and as the one is reputed a great wonder in nature; so is the other as great a wonder in grace.

Use 1.

This must teach those to be gratefull to God, when hee affordeth so great a fauour. We would better know the worth of it, if we were a while in the want of it. Had but some of vs made such a iourney, as *David* did to *Gath*, or *Jacob* to *Padan-Aram*; had we liued a while in *Meshech*, and pitched our tents a part in *Kedar*, then the sight of a faithfull friend would be as an Angell of God. The chilling cold of winter makes the summers sunne more pleasant; so doth long absence, a friends personall presence.

Use 2.

Isa. 60. 8.

And here may the profane learne a lesson or two, if they please; for this is the true cause why the faithfull, like Pigeons, flocke to the house of God; & are to be found there in troupes and companies. Is not that the congregation of the Saints, and the royall exchange, where they all meet together? Againe, they may see, why some sigh in soule, and desire to be loosed. For their best friends bee gone to heauen before them, and Christ is absent from them. *Phil. 3. 20.*

Doff. 3.

The person that thus wept was *Timothie*: a good and godly man; whence it will follow, that
The best men haue a propension to weeping.

Jacob

Jacob wept, and Ioseph lifted vp his voice and wept; David made his bed to swimme, and with teares, watered his couch. Mary washed Christs feet with hers; and Iesus wept. Gen. 29. 11. & 45. 14. Psal. 6. 6. Luk. 7. 44. Iob. 11. 35.

Why? Haue they not the best apprehension of the losse of good things? and doe they not most clearly discern what things are the worst?

Besides, they haue tender affections; and pitifull hearts; and therefore are prone to shed teares. This made the Prophet to wish, that *his head were a fountaine of teares*, to weep for the slaine of the people; and *Christ to weep ouer Ierusalem*.

This may serue for the iust reproofe of such as esteeme it a base and cowardlie thing to fall a weeping, imagining it ariseth from the minds inbecillitie; and yet such men haue bin of greatest magnanimitie: I am sure of the greatest pietie.

Iudge not that then odious in such men, as is highly esteemed of God: for feare thou condemne the generation of the iust.

How many worthy men, haue beene commended for weeping? and *Salomon the wisest king saith, there is a time to mourne*: and, when said hee of mourning, *thou art madd*? or of weeping, *what is it thou dost*? As hee did of ioy and laughter? Now, because all teares bee not commendable, we will briefly declare, what it is lawfull to shed teares for: and when it is prayse-worthy to weep.

1. We must weep, when we see or heare the name of God blasphemed, and dishonoured. *Psal. 119. 136.*

2. When the word and Gospell is opposed: and the libertie thereof infringed: *Phil. 3. 18.*

3. When the Church and Prophets are persecuted, and the Preachers imprisoned. *Psal. 137. 1.*

4. When the truth is reiected: and not sauingly intertained, *Luk. 19. 41.*

5. When the people perish in their sinnes: and be vtterly destroyed. *Ier. 9. 1.*

6. When religious kings are taken away, wicked ones reigne in their stead, and good men perish from the earth.

Reas. 1.

Reas. 2.

Ierem 9. 1.

Use 1.

Use 2.

Eccles 3. 4.

When and for what we are to weep.

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Zach. 13. 11.
Isa. 57. 1.

What shall I say more? Let sinne and all the punishments, and effects that flow there from, be the principall cause of letting our teares fall: for these teares shall be put into the Lords bottell.

7. Againe, when we fast, pray, and repent: when wee write, preach, or exhort others, be fit seasons for this purpose. These plants must be thus watered: these seeds soaked in this liquor. These be the times of mourning, and they that obserue them, shall be comforted: God hath an handkerchife to wipe all teares from such mens faces. But woe, and alas: we may weep that there is no more of this kind of weeping. Who sheddeth teares, to heare the name of God torne in pieces? whose eyes stand full of water, to see millions of men and women follow the beast and marked in the forehead to destruction? whose cheekes are wet, that our late hopeful prince, and summe of our righteous people are departed? our greene trees dye and wither: and wee that be aliue be but dry branches. Who obserueth Christs counsell, to weep for himselfe, and for his children? *Luk. 23, 18.* did not *Elisha* crie out, *my Father, my Father?* *Peter* an Apostle, howle, and that bitterly? and our forerunner, in the daies of his flesh, send forth strong cries with teares? nay, hardly canst thou name either good man or good woman in Scripture, but teares, one time or other, haue bin their repast, shall Princes, Prophets, Apostles, and all Gods people be weepers, and wilt not thou shed teares at all? take heed to thy selfe, for they that now laugh, shall one day *waile and weep*: when as, they that *sow in teares*, shall *reape in ioy*. And to moue to these teares, consider these thinges.

2 King. 2, 12.
Luk. 22, 62.

Heb. 5, 7.

Psa. 126, 5.

Motives to
shed teares.

1. How they haue beene commended, by God in his word, that haue beene frequent in this durt.
2. Call to mind the number and greatnesse of thy finnes.
3. That teares are a true companion of godly sorrow; and that he which can shew none, argues a graces lacke.
4. Set before thine eyes the cloud of witnesses that wept in Scripture: Haue not counterfeited teares on the stage, caused

caused the spectators to weepe in earnest?

5. Consider what condition they now be in, that spent all their daies in laughter? who would not mourne, to thinke how they now mourne?

6. Obserue the acts of Gods daily prouidence; how friends in life and death are separated; how that after a long season, we that are aliue againe meet together. For there is a weeping for mercies, as for iudgements. And of all kinds of teares, these are most acceptable to God, and comfortable to man. Neuer sigh or groane did more ease the sad heart, than one teare of this nature, will refresh the troubled soule. Then take teares to your selues, wash your faces with this water; and couer the Lords altar therewith. Presse your hard harts with these weights of consideration: and let the very stones constraîne you, which, against great changes, droppe downe water, and stand with bubbles and bels on their faces.

Gen. 43. 30.

Mindfull of thy teares.] Timothens his teares were an vndoubted token of his loue; and so Paul accepted them, and for that cause was mindfull of them, which offers vs this obseruation, that,

The signes of affection are not to be forgotten.

Doct. 4.

If they should, why? Or to what end, were so many small matters recorded in the holy letters, as the rolling away of a stone? and eare-ring? a bracelet? an handfull of corne? a morfell of bread? or a dippe in vinegar? and the like? Gen. 43. 30. & 29. 3. Ruth. 2. 14. 15.

For this will cause and increase affection. Why loue we so little? sometime nothing at all? but in that the signes of affection are forgotten.

Reas. 1.

And in thus doing, we shall be moued to requite the least kindnesse: if not indeed, yet by well wishing and hartie praier.

Reas. 2.

Whence we might reprove the age wherein we liue: for the true tokens of affection are soone forgotten; the least signe of vnkindnes too much remembred. Take we knowledge then, of all the fauours we shall receiue from God,

Use 1.

Use 2.

and

and from man; call we them daillie to mind; let them not be forgotten; for this will breed loue, augment it; prouoke to gratefulnes, or nothing.

That I may be filled with ioy.] Where Paul sent for his sonne, and laies downe the end, why hee coueted his coming; we obserue in generall from this particular, that,

Dofl. 5.

In all our proceedings wee are to propound some profitable end.

As hee did in this: so we are to doe in others. I easilie conceiue, that this point is larger than the texts latitude; what than? may it not without breach of rule, or art be ampie prosecuted? *Acts. 19. 32. 1 Cor. 11. 17.* And looke through the whole booke of God, and shall wee not see that the end goeth before or followeth the act, as the shadow when the sunne shineth, accompanieth the body?

*Reas. 1.
Rom. 8. 29.*

For herein, we imitate God our heauenlie father, who obserueth this method in all his proceedings; as of election, creation, redemption, vocation, and the like. *Eph: 1. 4. 5. 6.*

Reas. 2.

Reas. 3.

Reas. 4.

2 And is not the goodnesse of the act, in respect of the end? 3. are they not one and the same, the end and the good? for they may be converted. 4. This to doe, is the greatest wil dome; and otherwise wherevnto serueth mans reason?

Vse 1.

Let them then indure reproofe, that in their proceedings, either haue no end, or that which is worle, some pernicious intention. *Herod* will tell you, he sends out the wise men, that if they could find Christ, hee might come and worship him; but was hee in earnest? Nothing lesse; for he meant to haue killed him. *Judas* had an end, when hee killed his Master, but this end procured him a miserable end. *Dalilah* had an end in weeping, but a cursed one; and so haue had many, and haue at this time. But let such obserue, that neuer any came to good end, that in his proceedings aimed at an euill end. And I dare boldly set downe this peremptorie conclusion, that, *who soeuer aimeth at bad ends, shall neuer haue a good end.* Let them traualle of iniquitie, and conceiue mischief, yet they shall bring forth a lie: digge pits for others, themselves shall fall therein: their mischief shall returne vpon-

Psal. 7. 14. &c.

on their *owne heads*; for the mouth of the Lord hath spoken it.

And from this, all men may learne a lesson for their proceedings, (though, we grant that the pointe from the text is not so generall as wee applie it: yet, as a man sometimes steps out of his way, to bring in one that wandreth out of his right path; so will wee at this present, but not without acknowledgement.)

1. When we come to heare the word of God, wee must make this our scope; that our vnderstanding may be rectified and our liues reformed. For these bee the principall ends of preaching; either to bee gathered into the true Church, or to be builded vp to further perfection. *Eph. 4.*

12. Art thou conuerted? then come that life may be amended. But how often doe we neither aime at the one nor at the other? will a man goe to the market, and not consider to what end? and is not the place where the word is preached the market of the soule? shall wee then returne home, and not remember what wee haue bought? or not direct the truth to its peculiar end? thus to doe were foolishnesse, madnesse.

2. Againe, prayer hath its ends; and we in the discharge of that dutie must aime at them. Therein we craue either the remotion of euill, or the fruition of good; or we giue thanks for fauours receiued, or hoped for.

3. And in receiuing the Lords Supper, our end must be to strengthen all graces within vs; and to make vs with a fresh remembrance, to apprehend the second comming of Christ Iesus: *1. Cor. 11. 26.* a crumme of this bread, and a drop of this wine, like *Jonathans* honie, should it not open the dimme eyes of our mind?

4. And to omit many things, and to apply it to the purpose; do we send for our friends? let it be to pray, to confesse of good things; and to tell what God hath done for vs, as well as to eat and drinke, and make great mirth. What a pitifull thing is it to enioy such abundance of Gods good creatures, the societie one of another, and yet neuer speake

Vse 2.

What are the ends to be propounded in the vse of Gods ordinances.

Mar. 6. 8. &c.

of Gods bountie? or for the edification of our faith? what
saith better to season and sanctifie the creatures to vs, & vs to
the Lord, than gracious words, prayer, & singing of Psalmes?
I wish this were the generall custome of our country men.

I may be filled with ioy. Also we gather from this sentence,
that,

Doct. 6.

There is ioy to be found in the course of a Christian.

What are the
causes to be
propounded
in the life of
Gods child?
Ioh. 4. 34.

What if few thinke so, is it therefore not so? know this
that as there is a smell in every flower; so euery action in
Religion produceth comfort. Are not all her wayes, *ways*
of pleasure? Pro. 3. 17. the Prophets and Apostles, haue they
not published the word with ioy? is it not their meate and
drinke to doe the will of their heavenly father? haue not
the people heard with ioy? vnderstood with ioy? search
and see. And there's reason for't; first, from their present
portion.

Neh. 8. 12.

Reas. 1.

Gal. 5. 22.

1. For are not their sinnes remitted, the band of their debts
cancelled? and shall not the remembrance of this breed
ioy? 2. Are they not reconciled to God? at one with him?
and may not such eat their meat with gladnes, and drinke with
a cheerefull heart? 3. Be they not enriched with the graces
of the spirit? and is not one of them *ioy*? haue they not
the earnest of life eternall? and shall not that produce ioy?
4. Is not the curse of the creature remoued? and shall not
bread dipped in the blood of the Lambe cause ioy? doe not
the blessed Angels attend them, pitch their tents about
them? and is not that matter of great ioy?

Obiect. 1.

Secondly, From future promises. 1. Shall they not haue
food and raiment, fit and convenient? Need such to feare a
deere year? 2. Croffes shall turne to their comfort; death
be their advantage; and the day of iudgement, the time of
their marriage, coronation. 3. Shall they not rudge Men,
Angels, and the world? 4. And is not heauen provided for
them? Shall they not anon take possession of it? if these
things minister not ioy, what can? O, but mee thinkes I
heare the worldling fume, and chafe, and say; none more
sad to see to, none more heartie harted, than these forward
professors

professors of the Gospel.

I tell him that, false; such haue meat to eat, thou knowest not of, bread thou neuer tastedst; a treasure hid from thine eye. May not the hart be merry vnder a sad countenance? I tell thee againe, they be Gods first borne, and therefore partake of a double portion.

I, but for all you can say, sir, their very lookes bewray them, their deepe silence makes against them.

But o thou foole, when wilt thou be wise? doe not empty vessels make the greatest sound? shallow waters runne with most noise? When full barrels ring not? deepest rivers haue the stillest streame? is it not one thing to bee rich, another thing to say so? can a man haue no coyne in his possession, except thou enter into his Closet, peepe into his Chest, and finger into his treasure? I crow, yes.

I thinke you would make me belecue, that seeing is not beleeuing; haue I not heard such cry? beheld the weep bitterly?

Now, I perceiue thou hast spet thy venome, said thy worst; vnderstand me if thou canst. Did not Ioseph weepe greatly? was it for ioy, or for heaviness? may not mirth and sorrow, like sweet and sowre, bee mixt together? what if the sunne for a time be Ecclipsed? shall it neuer appeare as in times past? thou art to know, that there is a Misterie in godlinesse; the which none can read, but they of the bride chamber. How euer it be, I am sure of this, that, there is ioy to be found in the course of a Christian.

Well, well, but are not such, every day in iopardie? subject to crosses, death too?

Grant it be so; what of all that? though the bodie be in bands, may not the spirit be at libertie? what if they haue outward trouble, may they not haue inward peace, that passeth all vnderstanding? What if men forsake them, shall not Angels minister vnto them? grant they should dye for the Gospel, can they doe it in a better cause, for a better thing?

But I shall neuer beleue, that such crosses can stand with sound comfort.

Thou Didimist, full of vnbeleefe, they haue what thou wantest,

Resp.

Obiect. 3.

Resp.

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Obiect. 3.

Resp.

Obiect. 4.

Resp.

Obiect. 5.

Resp.

wanest, to wit, faith, which is all in all; by it they know, that crolles come from a father, and hee hath giuen them *Dauids* charge; *handle the yong man gentle*; that like haile on a tyled house, they rattle more than hurt, that they shall tary but for a time; and at their deparrure (as the ouerflowing riuer doth rich mudde) leaue a blessing behind them.

Obiect. 6.

I see you can set a good face on a bad matter; you make the best of an ill thing; but for all you haue said, I am not of your minde.

Resp.

Of my mind? for thine owne sake, I wish thou werst. But alas? as yet, this secret is hid from thine eyes: yet let me aske thee a question in sad earnest: what is thy ioy? whence doth it spring? how long shall it continue? or wherein doth it excell the ioy of a Christian? hast thou health of body? Why? that he hath with a sound mind. Hast thou goods? so hath hee, and grace too. Hast thou friends? For one hee hath a thousand. Hast thou many things laid vp for many yeares? I tell thee, he hath all things laid vp for euer and euer.

Use 1.

This then may serue at once to stop the mouthes of such men as speake euill of the truth of God, and course of a Christian; who crie with open voice, turne puritane, become a precisian, then farewell all mirth and welcome Melancholie. These bring an ill report on the path to heauen, as the people did on that to the land of *Canaan*; they commended the countrey, spake fairelie of it, but complained of the passage; as of walled townes, fenced Cities, and they saw great Giants, sonnes of the *Anakims*: so the carnall men of our times speake well of heauen, thinke its worth the hauing; but there be blacke stormes, raging tempests, and violent persecutions to passe thorow; and therefore with *Ruben*, and *Gad*, they reioice to pitch their tents on the hether side of *Jordan*. These muck-wormes reioyce in, and feed on earthly vanities, as Curres and Kytes do on stinking carion; but neuer tasted of Angels food. They may eat huskes with hogges, thinke and say, they liue the onely iouiall royall life; but they shall neuer make me beleeue, that

that their hearts answer to their boasting: for death is in the pott, this red broth wrings them in the bellie, and as *Joab* said in another case, will be bitterneffe in the latter end. But we will dismisfe them to wallow like swine, in the mire, and mudde, swallow each filthy vomit, seeing they can relish no better food.

Let men, by this doctrine, try the truth of their profession, whether they be sound Christians or meere rotten worldlings. Art thou a Preacher, and hast thou ioy of hart in studying, preaching? in feeding the flocke whereof the holy Ghost hath made thee, the ouerfeer? is it thy meat and drinke to prune Gods tender plants, strengthen the weak, and comfort the feeble-minded? canst thou reioyce more in winning a soule, than if thou hadst lawfully obtained the office of a Bishop? why? then, thou art a Christian indeed, an Interpreter, one of a thousand; for these bee the branches where this ioy growes, and the onely pathes where it is to be found. And you that flocke to the house of God, like Pigeons, looke the Preacher in the face, as if you would eat the word from his mouth, and make publike profession, doe you heare with delight? pray with comfort? and praise God with reioycing? are you *satisfied in spirit on the Lords day*? and account it your Iubile, your heauen? then doubt not of your spirituall estate: For these are the sparkes of far greater ioy, and the vndoubted fore-runners of euerlasting pleasures. But if the wayes of God dampe thy mirth; carry a cold report to thine heart; and, like old *Bazillai*, thou art wearie of men singing, and women singing; feelles no more tast in the bread of life, than hee that hath an ague doth in the white of an egge; thou art but a counterfeite; one that hath a forme, but wants the true fruits of the power of Godlinesse, and therefore a stranger in the kingdome of heauen.

But it will be said, the wicked as well as the Godly, haue their ioy in the vse of the Lords ordinances; where then is the difference? How may it be discerned? Why thus. The true Christian hath sorrow before solace; mourning preceedes

Vse 2.

A doubt resolved.

precedes his mirth: for as at the creation, darknes was before light; the Chaos the comelie creatures: and as the ground is first broken, then scattered with good seed, so is it at our regeneration, new creation. We first see our ignorance, blindnes, confusion; haue our harts pricked, our spirits wounded by the Law; and then follows beautie, comfort, and amendment. But it is not so with the wicked: for they haue light before darknes; ioy without heauines, and bring forth comfort, ere they haue conceived sorrow, or felt any panges or throes that accompanie the new birth. The Christian comes to his ioy as an Ambassadour to a forreigne Prince, or souldiers to the spoyle, with preceeding crackes of canons, fireworkes, and garments tumbling in blood; this is the road way to sound comfort.

2. A good Christian fetcheth the water of ioy primarily from the pure fountaine of iustification, not the troubled spring of sanctification; the old man reads the old way, hauing no knowledge or experience of a better; hee lookes for heauen, but by his good deeds. First he will deserue it, and then sue for possession; but the new-man is assured, that God indents with no man vpon such termes; onely he relies on his all-sufficient suretie. Did Zaccbeu purchase Christ, by his almes? by his fourefold restitution? or by faith rather? onely beleeue, is the new way, and the conduit, that conueyes comfort into the Cisterne of the Soule.

3. Moreouer, the ioy of a true Christian is of another nature; spirituall: the worldlings is carnall; or at the best but a battardly kind of spirituall comfort: for hee wants the spirit, he hath no radicall grace planted in his soule, that can beare and nourish true and solide reioycing. Doe men gather Grapes of thornes? Figs of thistles? then may carnall meere naturall men haue spirituall ioy, sound and vnfeigned comfort: it were as easie to finde an harvest in an hedge, as this fore named fruit in the heart of the vnregenerate person.

4. Finallie, the ioy of the sound professor is constant eternall;

nall; for the cauſe is conſtant, and abideth for euer: but the formall hypocrites candle ſhall be put out; his ioy ſhall periſh. For the foundation thereof is ſandy, the object mutable, and abides but a ſeaſon. Suppose, by the addition of ſewell, it ſhould crackle till death; yet then at the furcheſt, the flame thereof ſhall be put forth, neuer more rekindled. So that you ſee what a reall and broad difference is berwixt them.

And is there ioy to be found in the courſe of a chriſtian? what then ſhall be had in the kingdome of heauen, did *David* dance before the Arke? how will hee leape before the Lambe? could *Peter* ſing in priſon? and ſhall hee not chanted it, being ſet at libertie, with Gods ſonnes? if the gleanings be ſo good, what will the whole harueſt be? ſhall a taſt ſo reſreſh the ſoule? then doubtles a full meale muſt needs reuine, rauish the ſpirit. Thinke on this, you that are in this wilderneſſe, ſo ſhall it comfort your hearts, exceedingly. For if to ſow, breed ſingle ioy, the reaping will trebble it.

This muſt perſwade men to take vp the yoke of Chriſt: for its eaſie, light: taſt, and ſee, how good the wayes of God be. Men are worſe ſkard than hurt, when they draw their hand from the worke of the Lord; for great ioy is to be found in well-doing. If this afford not comfort, what can? but the moſt thinke not ſo; therefore they are ſtrangers from the ioyes of a Chriſtian. Beginne, I beſeech thee, to auoyd ſinne; caſt off the communion of the wicked; read, heare, pray, and be doing of good, and experience ſhall tell thee, that no ioy is like the ioy of a Chriſtian. Its hid in part from the beſt, totally from the worſt: but if men would make triall, they would ſay of it, as the Queene of *Shebah*, did of *Salomons* wiſdome, that the report is true; but the halfe of it was not told them. For it much exceeds the fame which they heard on't. Finally, we obſerue from theſe words, that,

The ſtrongest Chriſtian may receive increaſe of comfort from his weak brethren.

Paul

Uſe 3.

Uſe 4.

Uſe 5.

1 King. 10.

Doct. 7.

2 Sam. 1. vlt.

Paul not inferiour to any of Gods seruants, hoped to haue his ioy augmented by the comming of *Timothie*. As a poore man by wisdom may deliuer a Citie; so may hee that is weake comfort his stronger brethren. Did not *Jonathan* reioyce *David*, the greatest worthy in the world? and the poore widow of *Sarephah*, refresh the man of God? Yea Christ himselfe was comforted by an Angell; and betwixt him and them, was there any equall comparison? 1 King. 17. 10. 15. Luk. 22. 43.

Reas. 1.

For the best man may be left alone, and then any of Gods Saints must be acceptable to him. If one be in a strange countrey, and haue no faithfull companion, the poorest boy of all his neighbors borne, would refresh his spirit at that season.

Reas. 2.

The best men receiue ioy in doing good, as well as in receiuing; they gather comfort they can build vp any.

Reas. 3.

Add to this, the willingnes of good men to learne; the meane conceit, they haue of themselues; and how well they iudge of others.

Reas. 4.

And that the spirit of God bloweth as it listeth, and will not then the point be certaine?

Use 1.
Isa. 65. 5.

Here we must needs soundly lesson the spirits of our dayes, who cry, stand apart, *I am holier than thou*, conceiuing that none is able to reach them, comfort them. But let them swell like leauen; yet a frost of affliction will bring downe such risings. Truly, such persons know nothing as they ought to know; and will one day confesse it, when God (by correction) hath opened the eare. Haue not then this swelling conceit of thy fulnesse: for such kind of symptoms haue made shipwreck of faith.

Use 2.

This, as it must teach them that are meaner not to be dejected or fearefull in the vse of meanes, to comfort the strongest (for God may vse weake instruments for his greater glory:) so it must learne the best, not to despise the weakest member of Christ. The head hath had helpe from the foot and finger. Did not the master stand in need of comfort from his seruants, when he said, could ye not watch with me

one house? and may not servants one from another?



VERS. 5. *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy Grandmother Lois, and in thy mother Eunice, and am perswaded that in thee also.*

IN the two precedent verses, and this ensuing, *Paul* layeth downe. 1. His affection to his sonne. 2. How he praied for him. 3. How hee desired to see him; and that, from a double ground. The one was his teares, the other his faith, mentioned in these words we haue in hand. Which faith is thus described. 1. By the qualitie of it, vnfeigned. 2. By the effect, dwelt. 3. By the subjects wherein, *Lois, Eunice, Timothie*. 4. By the order, how it did dwell. 1. In the Grandmother. 2. In the mother; and lastlie in the child of the mother, and in conclusion, by a two-fold adinnct 1. It was thought on. 2. *Pauls* testimonie of it.

When I remember; or, call to minde.] See this phrase opened *vers. 3.*

Vnfeigned.] That is, sound, sincere, true, not hypocritically, not counterfeit.

Faith.] Faith may be appropriated to God; and then it signifieth the truth and certaine accomplishment of his promises, or threats: *shall their vnbeleefe make the faith of God, of none effect?* *Rom. 3. 3.* Or to man, (as in this place,) and it may haue a double interpretation; being vnderstood of the facultie, or of the Act. In the former sence, the Apostle doth intend it, when he saith, *Above all things take the shield of faith.* *Eph. 6. 16.* In the latter, where he affirmeth, how all the patriarches obtained good report through faith, that is, by the acts or effects of it. *Heb. 11. 3. 39.* Accept it in which

The logicall resolution,

which sence you will, it matters nothing: onely they differ, facultie, and act, as cause and effect. Where note, that the second cannot be without the first: For each cause in nature and order precedes its effect: yet by a metonimie, the one vsually is put for the other.

Which dwelt.] dwelt hath in it, besides the habitation, and inhabitant; two things more; the one, the possession, the other, a continuance. For before a thing can be said to dwell, it must first haue possession, and then abide there continually: otherwise, faith should either be an vsurper, or a stranger where it remaineth.

First in thy Grandmother.] That is, it was in the mother of his mother, then in his mother, and last of all in himselfe: so that here you see. 1. The subiects of faith. 2. The order of its habitation, proceeding from one to another.

Lois.] That is by interpretation *Better*, she was *Timothies* Grandmother, and *Eunices* mother.

Eunice.] Which is good, *Victorie*; she was mother to *Timothie*, and daughter to *Lois*.

And am assured, that, in thee also.] This is *Pauls* testimony of *Timothens* his faith; declaring, that hee nothing doubted but it dwelt in him, as it did in his Grandmother, and mother before him.

The Metaphrase.

It is not without reason, that I thus affect thee, conest to see thee, and in my prayers make mention of thee; for I remember thy teares, which argue thy loue to me, and the unfeigned faith, which is in thee, and thy religious Grandmother, and mother before thee, in whom this excellent grace was also: so that thou art worthie to be much respected, highly esteemed of me.

Doctrines deduced.

Whereas *Paul* commendeth faith and omits al other graces, that were in these three religious persons, the doctrine to be noted, is this, that,

Faith

Faith unfeigned is chiefly to be reſpected in a Chriſtian. Or thus, Faith unfeigned is the beſt inhabitant.

Doſt. 1.

Faith is decentfull and becometh it vanity; but faith is a thing highly to be regarded; and all things that thou canſt ſee, or deſire, are not to be compared unto it. *Pſal. 12. 1. Mat. 13. 28. Heb. 11. 2. 3. 9*

Reaſ. 1.

For where faith dwels, Chriſt dwels. *Eph. 3. 17.* theſe be as twinnes in one and the ſame wombe. And as *Lydia* compelled the Apoſtles to come into her houſe; ſo doth faith conſtraine Chriſt to dwell in the hart of man. Theſe two, (like fire and heate) cannot be parted.

Reaſ. 2.

All other graces doe ſtill accompanie it. Where it is, they all be. Faith may be compared to a Prince, which, (whereſoeuer he pitcheth his tents,) hath many rich attendants. *1 Cor. 13. ult.* as loue, hope, zeale, patience, &c.

Reaſ. 3.

Faith expelleth infidelitie out of the heart, as heat doth cold, wind ſmoke: For they be contraries. It cannot, nor will not admit of ſo bad a neighbour; it ſhoulders out all vnprofitable gueſtes. *Mat. 15. 9. Heb. 4. 2.*

Reaſ. 4.

And beſides this, faith makes our actions acceptable to God; for without it, it is impoſſible to pleaſe God: this is that true fire, which cometh down from heauen, and ſeaſons all our ſacrifices. *Heb. 11. 6. Rom. 14. ult.*

Uſe 1.

What then are they worthe of, that neither reſpect it in themſelves, nor others: many haue no care to plant this flower, in the Garden of their hearts; or if they haue it, to preſerue it from periſhing. *Jonah* mourned that his gourd withered; yet we grieve not if faith be deſtroyed. Some, as *Sarah* did by *Hagar*, handle it roughly; and drive it into the wilderneſſe: but alas, they know not what they doe. For if they did, they would water it, prune it, and by all means ſtrive to preſerue it, increaſe it.

Uſe 2.

Let vs then, be otherwiſe minded, eſteeming it the beſt gueſt, that can come to our houſes; and the onely plant in our gardens; for, without it we cannot pleaſe God, or ſaue our owne ſoules. This is that tree of life, whoſe fruit ſhall ſuſtaine our ſoules, and that doth ſaue our ſoules.

to life eternall. The world cryes, what's a man without money? but I say, what's a man without faith? For no faith, no soule quickened, hart purified, sinne pardoned, bond Cancelled, quittance receiued; or any person iustified, saued. Faith is a wonder-worker in the world; it stoppeth the mouthes of Lyons, blunteth the edge of the sword, quencheth the violence of fire; of weake, makes strong, and proueth valiant in battell. Is not the ground cursed where its wanting? blessed that beares it? What shall I more saye it conquers the world, raiseth the dead; and conuerts Diuels into the image of God, for, whats a man without faith but an infernall spirit, a slaue of Sathan, and like *Elimas* the sorcerer, the enemy of all goodnesse? wherefore get faith, and all things are possible for thee; nothing shall be wanting to thee. By the hand of faith, thou maist roll the stone from the caue of *Mach-pelah*, plucke out the Kinges, set thy foot in their neckes, and slay them euery mothers son. Doe but pray in faith, and thou shalt haue the *upper springes*, the *neather springes*, and all that thy soule lusteth after, a shame then, is it not; that so few seeke it, respect it?

Now, seeing it is of such worth, we will first paint it out, by a plaine description. Secondly, declare some particulars that attend it. Thirdly, we will shew what impediments hinder men from it. And last of all, giue some directions, how to procure it, accompanied with motives to perswade to the act of beleeuing; the which being finished, wee will winde vp all in a briefe exhortation.

Faith defined.

Unfeigned faith is that faith, by which a man effectually is called, beleueth in God, through Christ, for saluation.

In this description, six things are to be considered. 1. Its described by its kind. 2. By its subiect, wherein it is resident. 3. By its act or effect. 4. By its proper object. 5. By what meanes it cometh vnto it; and finally, by the end for which it is.

The description explained.

1. I say, that *unfeigned faith*, is, *that faith*.] For wee are to distinguish it from a miraculous, which was in *Indus*, or others. *Acts 17. 20.* Again, from the temporarie, mentioned

ned. 1. *Cor.* 13. 2. And from an Historicall; which may bee found in wicked men, and Devils. Some make the *Genus* of faith, to be a confidence; others a perswasion; a third, a beleefe; a fourth, a grace, and the like; all which in some sence are true; but I conceiue, that faith is the proper *Genus* of this faith, as art in generall is the *Genus* of all arts, if it haue any at all. If I call it a confidence, a perswasion, an affiance, I define it by the effects; if a *grace* or *gift*, thats too remote. For so is loue, and peace, and hope, and what not? wherefore, we haue rather made choice to define it, as abouesaid, *that faith*: for faith is the generall *Genus*, and the word, *that*, doth make the difference, declare the *species*.

And here we must learne two things, 1. That this faith comprehends in it an historicall faith. For without the credence of the historie of the Bible, it cannot stand; though the other may, without it. 2. That this faith hath no *specificall difference*, though it may admit of diuerse degrees; as *Great, little*.

2. *By which, a man effectually called.*] Man is the subiect, to which this faith adhereth, not Devils: and man *effectually called*, not reprobates; neither is it to be found in the elect themselves, before effectuall vocation. For that doth in nature and order, (if not in time) precede iustification; and so consequently, faith, of necessitie. So that *infeined faith* dwels in none, but in them that are called, iustified. And for this cause it may be called the *common faith*, or the faith of the elect; because its onely found in them, that are elected, and common to none other: *Iude 2. Tit. 1. 1.*

3. *Beleeueth.*] The forme is the most subtile of all things: therefore we often, if not alwaies, put the effect for it. For it sitteth close vpon it, as the lace doth vpon the edge of a Garment, and it beleueth, according to its degree; either more strongly, as in a great faith; or weakely, as in a lesser faith. *Rom. 8. 38. & 14. 1. Math. 6. 30.*

4. *In God.*] God, he is the adequate, and last object of faith: the Scripture is not. For then we might pray vnto it. And Christ is not neither, considered as he is our medi-

Heb. 4. 15. 16.

1 Ioh. 14. 1.

2 Cor. 1. 20.

Ioh. 14. 6.

Ioh. 14. 26.
Mat. 3. ult.

atour. For God the father is the creditor: Christ but the suretie. Therefore, faith goeth a step further. Againe, Christ is he, in whom the promises are made, by the father, *Yes* and *Amen*; so that faith resteth not, when it comes vnto him. Furthermore, the second *Adam* must bring vs to that estate, which we were in before the fall, and that is, to faith in God the Father. Its true that Christ is the obiekt of our faith, especially for the matter of iustification; but we rest not there. God, without Christ is our enemy; for wee are his debtors, and not able to giue him full payment: therefore we goe first to Christ our suretie, and take him, by the hand of faith, in the way; and then passe boldly to God the Father, who is our creditour: this must be marked. For many in this thing are greatly deceiued. For though faith lay hold on many obiekt; yet God the Father is the very center or rather seat, vpon which, faith at the last fixeth it selfe, and wholly resteth; and vntill then, the Soule is not settled. *Psal. 116. 7.*

5. *Through Christ.*] Here is laid downe the order of faith ascending. The spirit leads vs to Christ; Christ, hee, as a second guide, conducts vs to the Father; and then cryeth the soule, now *returne vnto thy rest*: for it is by faith ascended to the highest steppe of its climbing in this spirituall passage.

6. *For salvation.*] Every thing is for one end or other: and though there be subordinate ends of faith; yet the principall is, that we may be saued. Before *Adams* fall, it was said, *doe and liue*: but since, *beleene and be saued.* *Mat. 16. 16.* *1 Pet. 1. 9.*

By this that hath beene said, wee see, that euery faith is not vnfeigned faith. Againe, that all men haue not vnfeigned faith. Thirdly, that faith must rest in God the father, and none other. Fourthly, That wee must goe vnto him by Christ, and none other. Fifthly, That faith is not idle, but beleueth more or lesse. And Lastly, That it is not vnprofitable. For the end of faith is, that we might *obtaine salvation.*

In the second place, according to promise, wee will proceed

ceed to lay downe some proper notes of faith, whereby we may the better know it; and if that it dwell in vs, as it did in *Lois, Eunice, and Timotheus*.

1. Let it be remembred, that vnfeigned faith hath two degrees: the one is litle, compared to a graine of Mustard-seede; the other great, likened to a ship, that is caried with a full gale.

Againe, Note, that there bee some things, that are common to both of these degrees, whether great, or litle; and others that are proper but to the one of them.

Those that be common to either, be these.

1. Faith, whether strong or weake, is seated in an humble hart. It groweth not in any other ground, it is not to be found in an hard, and vntilled soile: but in such as the Lord hath humbled and broken to pieces, by the plow and harrow of the law. Proud hearts, and high minds possesse it not: *Mat. 8. 8. 10. Luk. 15. 21.*

2. Againe, where it is, there will be prayer. This tree will haue its fruit, this fire will either be burning or smoking: and tho a strong faith, send out strong cries; yet a weake in some modell, will not be wanting. *Every true beleever is a Prayer. Act. 9. 14. & 16. 16. Mark. 9. 24.*

3. Moreouer it will purge the heart, where it inhabiteth. Faith is like barme, it will purifie, and cleanse the person into whom it is infused, by its proper nature, from the filthines of the flesh and spirit; or in that it assureth the soule, that *no vncleane thing shall inherit heauen*. Therefore, it moueth man to be holy. *Act. 15. 9. 2 Cor. 7. 1.*

4. These two degrees agree in their obiekt. For they neuer rest vntill they come to God in Christ. This is the way, they both walke; and the onely stay, that they both rely and depend on. *Psal. 20. 7. Io. 14. 1. 6.*

5. Besides, a true faith will apply the promises in particular: it resteth not in an implicit or confused kind of beleeving: but as the vnderstanding doth distinctly discern them; so doth faith seuerally, yet distinctly apply them; otherwise to doe, were papisticall, *Iob. 19. 25. Ier. 2. 28.*

2. degrees of faith.

Luk. 17. 6.

Rom. 4. 19.

Six properties of faith in generall strong or weake.

Gen. 3. 2. 28.

Col. 3. 2. 3.

1 Ioh. 3. 2. 3.

Properties of
a great faith.

2 Cor. 4. 13.

Phil. 1. 23.

Psal. 39. vlt.

6. Lastly; Faith neuer separates the end, and the meanes that tend to it. A strong faith will not faile in thus doing; nor a weake faith either. A false faith doth put iustification, and Sanctification; mercy and iustice; Christ, a Sauour; and Christ a Lord, a sunder; these all be common both to the one and the other, whether weake faith or strong. And those that finde not these in themselves, haue no true faith at all.

A great faith, hath some excellent properties, and effects, which are not so proper to a weaker.

1. One is, to praise God in the greatest affliction: *Iob. 1. 21.*

2. Another, not to make hast out of troubles; but with patience to stay the Lords leysure; being assured, that great and long afflictions, shall do them more good, than if they were lesser, shorter. *Isa. 28. 16.*

3. To indure no deniall in praier, vntill the request bee granted; to aske feruently. *Gen. 3. 2. 28. Mat. 15. 24. &c.*

4. To beleue beyond all hope or reason in regard of naturall meanes, that might produce the effect they looke for. *Rom. 4. 18.*

5. Boldly, to preach, and professe the truth, in the hottest skirmish of persecution; and if neede bee, to resist vnto bloud.

6. Finally, to long and looke for, the comming of Christ, vnto iudgement; and desiring to be loosed, which is best of all. These be some attendants that accompanie a great faith. For a weake faith is often impatient in small trials, forward to make hast, both in respect of time; and in vsing vnlawfull meanes, now and then: It liueth too much by sight and sence, and doth not mount on high; is easie and apt to take a deniall in prayer; feareth death, iudgment, and hell; & therefore cryeth stay thine hand a while, that I may gather strength before I goe hence, and be no more seene. They then, that boast so much of the greatnes of their faith, may here see, if they be not deceiued. Dost thou prayse the Lord in the greatest troubles? with patience stay his leasure in all things? admit of no deniall of thy requests to God in prayer?

prayer & beleve the promise, aboue hope, beyond hope, and past all hope? in the greatest opposition, for the loue of the truth, shew the most resolution? and in a sound apprehension of the vanitie of this world, and the excellencie of that to come, wishest to be with Christ; as the chiefe object of thy blessednesse? why then it is with thee, as it seemeth otherwise not.

The weake vnfeined faith, hath these things to be found with it.

1. A true and cleere sight of the want of it. *Luk. 17. 5.*
2. A prizing it aboue all earthly things. *Mat. 13. 46.*
3. An earnest longing after it. *Acts. 16. 30.*
4. A carefull and constant vse of the meanes to obtaine it. *Acts. 10. 33.*

5. A resolution to sinne no more. *Iohn 9. 36.*

6. A great sorrow, they found the want of faith no sooner; yet mixed with some ioy, that now at the last, before it bee too late, they haue espied it: not without this resolution neither; that let God doe what seemeth best to his Maiestie yet they will still sue vnto him for mercie.

He that findeth these things in himselfe, findeth a good thing: for assuredly vnfeigned faith is rooted in his heart; and though for the present it be but as a seed, yet, before long, in the daily vse of Gods ordinances it will spring, spread, and proue as a great and large Cedar. This must comfort those that be weake in the faith, that they bee not; for the present, (vntill faith grow stronger in their owne apprehension) swallowed vp of ouermuch heauines.

Now in the third place, the lets that hinder men from obtaining of this vnfeigned faith, are to bee discovered: and they are partly to be found in the Preacher, partly in the people.

In the preacher. 1. When he doth not preach at all, but lie and sleepe and delight in sleeping. Of whom I may say, as Christ did sometimes of the dumbe Diuell; that this kind is not to be cast out but by prayer and fasting. *Mark. 9. 29.*

2. When men preach, yet rarely, as Papists come to Church

Properties of
a weake faith.

Ier. 31. 19.

Hinderances,
of faith in the
Preacher.

Church according to the statute; but more to save their livings, than their owne soules and others. *1 Tim. 4. vlt.*

3. When, though they preach often, yet their Sermons, as *Gallio* said of Religion, are but a matter of names and words, and a scraping together of fables, and vaine Philosophie. *Coll. 2. 8.*

Ezek. 13. 22.

4. When, the preacher maketh wrong application, pressing that vpon Gods people, which is the portion of the reprobate. This is the old custome of false Prophets, who griued the harts of the Godly, and hardened the wicked in so doing, by promising them life. Wherefore, often, sound powerfull and plaine preaching, is the way to worke vnsoughted faith in the people.

Letts of
faith in the
people.

Lettes in the people be many; yet few here shall be mentioned. One is a vaine perswasion, that all men haue it, from their birth. A second is, in that the people thinke it not a thing of great worth or necessitie. A third is, a desperate idleness, which makes men negligent in the vse of the meanes. The fourth is, a setled resolution to liue in sinne for a season; and so, if they be cut off in the meane time, yet, they haue made this conclusion, that then they will cast themselves vpon the hidden, and vnsearchable mercie of God. This is to hang a mans Salvation, (as *Iob* speaks of the earth) iust, vpon nothing. But, if by any meanes such men might be allured; we will adde some motives, in the last place, to perswadethem to it.

Iob. 26. 7.

Motives to
get faith.

1. Consider how often the Lord doth intreat vs to get faith, and beleeve in him. Might not this moue an heart of stone to this duty? who would not (out of his private iudgement) condemne such a man that will not obey him, who doth begge and beseech, that might command and kill?

2. And is it not the onely way to get rest to our soules, and to procure peace, that passeth all vnderstanding? What person is he, that prisseth not this peace, that doth not wish for so great a fauour?

3. Who

3. Who euer came to Chriſt and went away vncured? the verie diuels, that ſought vnto him, ſometimes had their deſires: and ſhall wee doubt, or once deſpaire to ſpeeke, if we approach to his preſence? Is it poſſible that he will not performe his promiſe to his people? *Mat. 11. 28.*

4. Call to mind, how cheap wee may haue this commoditie. We may buy it without gold or ſiluer. If wee bring empty hands, yet honeſt hearts, we ſhall not goe home without it. Let vs but aſke it, and we ſhall haue it. *Mat. 7. 7.*

5. How many are the priuiledges that accompanie it? By it we are vnited to Chriſt, made the ſonnes of God, partake of the diuine nature, quench the fierie darts of Sathan, overcome the world, and are ſaued.

Ioh. 1. 12.

2 Pct. 1. 4.

Eph. 6. 16.

1 Ioh. 5. 4.

6. And if nothing will moue thee to get faith vnfeigned, and to beleue in the Lord; yet let the fearefull iudgements, that are threatned againſt infidels, preuaile with thee. Shall not ſuch be caſt into the lake that burneth with fire and Brimſtone for euer; which is the ſecond death? *Rev. 21. 8.*

Eph. 2. 8.

And let me wind vp all in a ſhort application, and exhortation. I ſay that to all, which I doe to one, *get faith, keepe faith, and increaſe your faith*: a mite of this graine is worth a million of gold; a ſtalke of this faith, a ſtanding tree of earthly fruites; a ſoule fraughted and filled with this treaſure, all the coffers of ſiluer in the whole world. What can I more ſay? the leaſt true faith is of more value, than large demaines, ſtately buildings, and tenne thouſand riuers of oyle. If the Mountaines were Pearle, the huge Rocks precious ſtones, and the whole Globe a ſhining Chriſolite; yet faith, as much as the leaſt droppe of water, graine of ſand, or ſmalleſt Muſtard-ſeed; is more worth than all. This will swimme with his Maſter; hold vp his drouping head, and land him ſafe at the ſhore, againſt all winds, and weather, ſtormes, and tempeſts: ſtrive then, for this freight. For the time and ryde thereof ſerueſt, but once, and not for euer.

Vnfeigned faith. } Whence we gather, that

Our profeſſion is not to be in Hypocriſie, but in Sinceritie.

Doct. 2.

Paul speaks here of faith, that is not Hypocritically, but sound, upright. And though hee but mention faith; yet he comprehends vnder it, profession, and trust in our dealings *Mich. 6. 6. Isa. 9. 17. Mat. 5. 8. 1 Cor. 13. 8. 2 Cor. 6. 6.*

Reas. 1.

For if it be not thus, we are vnder the curse, and subiect to all iudgements what euer. How many woes, doth Christ denounce against Hypocrites? and the Prophets, euer where in their Sermons, crying, Woe be vnto you Hypocrites? *Luk. 11. 44.*

Reas. 2.

Againe, the Lord loueth Sinceritie in the inward parts; such service is a delight vnto him. And will not Sathan, one day or other, as he did Iudas, arrest vs, and carie vs into the kingdome of darknes? Our aduersaries reproch vs, and our own courses condemne vs? truly, if our profession be in hypocrisie we can neither please God nor profit our selues.

Use 1.

Away then with the profession, that is in many, in our dayes. What forme without power of Godlines may we finde? what shewes without substance? and shadowes that are not accompanied with the true bodie? doe these men imagine, that the words of God are vttered in vaine? or that his iudgements shall not befall them? What heart can they haue to looke God, Sathan, death, or iudgement in the face, when as their owne hearts are a strong and crying witnesse against them? what if they doe? shall it profit them? no verily.

Use 2.

In the second place, seeing we all professe the truth, let vs keepe our feasts with the bread of Sinceritie and truth; and and mixe all our actions with sincerity and integrity. Let vs shunne the practise and properties of Hypocrites; which be these.

Some properties of an Hypocrite.

1. To be one in the face, another in heart. Hypocrites be like stales, that seeme to haue life; window cushions, glorious without; yet stuffed with straw, flockes, or some course Rubbish within.

Luk. 11. 39.

2. They straine at a Gnat, and Swallow a Camell. Make great conscience of a humane ceremonie; yet are desperately negligent in the commandements of God. *Tithe Annise, Mint, and Cummin; yet transgress the law for a morsell of bread.*

3. These

3. These persons picke quarrels for mooves in others, and spy not mountaines in their owne eyes. Censure their brethren sharply, if they stumble; yet iustifie themselves, though they fall and tumble in the mire and ditch.

Math. 7. 3.

4. They are wonderfull in ostentation. Giue almes with the sound of a trumpeter, write their good workes in the windowes, haue the least act in record; and, Iohn-like, cry, come see, what zeale we haue for the glorie of God and the Lord of hostes.

2 King. 10. 16

5. Such be inconstant in all their courses. They will pray in affliction, but not call vpon God at all times: be humble, when God threats; lifted vp like the bull-rush, if the sunne doe but for a moment shine vpon them.

Iob. 27. 9 10.

6 In a word, they blesse at the Church, curse at home; drinke with the drunkard; and commend precisenes with the Puritan: they are like water, that fits it selfe according to the Vessel where in it is. They be all things in shew; nothing in substance; but thou, O man of God, see these things; and follow them that call vpon the name of God with a pure hart.

Mark 12. 40.

The next thing whereby this faith is described, is, in that it dwels, it stayes not like a stranger; whence it might be noted; that.

Where true faith takes possession, it remaines for euer: If it once be well rooted, it cannot be remoued. Rom. 11. 29. 1 Pet. 1. 5.

Doct. 3.

For the right hand of the Lord hath planted it, and put it into possession.

Reas. 1.

Christ hath prayed for it, that it may not be dispossessed.

Reas. 2.

The spirit doth water it, and watch and ward its habitation.

Reas. 3.

The soyle wherein it is seated is holy ground; the house, where it dwelleth, is swept and made cleane, euery morning. Why then should it dye or wither, or be cast out by any?

Reas. 4.

This confutes the contrarie doctrine of our aduersaries, who hold it may decay and perish.

Vers.

This also is of great comfort for them that haue it: for it abideth and indureth continually. And let Sathan and corruption

Vse 2.

Quest. 1.

Where faith
is seated.

Ans. 1.

ruption doe their worst; it shall never perish.

But before we passe this point, a double question may be demanded. The one is, in what part of man, faith is seated; the other, whether it continue in the world to come for eternity.

Vnto the first, I answer, that faiths seat is in the will; that is the proper subiect of its habitation. And the Scripture seeme to confirme this, placing faith in the heart. *Psalm 119. 7. Acts 8. 37. Rom. 10. 10.* Yet here is a trope; for by heart is meant the will, which is in the heart. So that, if the will bee in the heart, and faith in the will; then faith may be affirmed to be in the heart, *example.* If there be wine in the Butte, and the Butte be in the Ship, then its a truth, that there is wine in the ship: For that which comprehendeth the subiect, comprehendeth what is contained in the subiect. And the reasons be these.

1. Diuinitie is the rule of the will; that therefore, which is immediatly ruled by it, must be in the will; as for the body, and the parts of it, they are but guided by diuinitie at the second hand.

2. Faith is said to be the ground of things hoped for, now hope is in the heart. Therefore faith: else make the foundation in one place, and the building in another; what more absurd?

3. Faith must haue a seat, where it may haue the best rooting: and that is in the will. For an error or truth in the vnderstanding is soone remooued; but if either passe to the will, then they sticke fast; as in their proper subiect.

4. It is where it worketh. And doth it not, like a strong hand, pull Christ into the heart, purifie the heart, and worke by loue, as by an instrument in its fist, that is seated in the heart? *Gal. 5. 6.*

They that haue placed faith in the vnderstanding, are therefore deceiued. We grant that the rules of faith are first in the vnderstanding; as of all other arts, but faith is not seated there. And this may be the cause, why knowledge is often

put for faith, because that must be first; or the other can be neuer. And there is also a logical assent in the vnderstanding of the truth of a thing; but that may be found in wicked men & Devils. For as the externall sense, conveyeth species to the internall; so doth the vnderstanding put them over to the will, where faith being resident, stretcheth forth her hand and maketh that good, which the vnderstanding did iudge for truth. For as the eye of the body guides the hand; so doth the eye of the mind the will: and as we first see, then worke; so we first know, then beleue. And to holde this for a truth, seemes to me, and many more, to be a truth.

Concerning the continuance of faith, there be diuerse opinions. Some thinke, it ends at death; others, at the day of iudgement: but what if we hold, that it dwels in the soule for eternitie? there can be no danger at all in that; but rather on the contrarie. And this position hath strong reason; which may seeme sufficient to confirme it.

1. For doth not the Object of faith continue for euer? if the object, then faith. For the better vnderstanding of this, I'll stand a litle to explaine my meaning. We must obserue, that in Christ, God the Father hath made many promises; some of this life, others of the life to come; those of the first kind cease. For man being once made Spirituall, hath no neede of corporall food or rayment. Now for the other promises, we are to consider two things in them. 1. The truth of them; or 2. The extent of them. At the coming of our Lord, they shall all be accomplished; not one of them shall faile; yet there is a promise of continuance in that condition, which yet is to be beleueed; *example.* My Father doth promise me many kindneses, and at such a day he will giue me a good farme for euer. Now in this, there bee two things obseruable. The one is, the time of possession; the other the continuance. When my Father hath put me in possession, a part of the promise ceaseth, as it is iust; but the other part is still of force, and I beleue my Fathers word; and by vertue of that, I doe still inioy my liuing; and thus it is betwixt God and his children. All the promises hee hath accomplished,

Quest. 2.

Ans.

Whether true
faith remaine
for euer.

complished, or will at the day of iudgement; and then he putteth his Sonnes into full possession: yet haue not they a promise from him, to remaine there for euer? So that faith doth still continue, to beleue the continuance of that condition, which they haue in fruition, and no otherwise.

2. And is it not comfortable to be assured, that as they haue fulnesse of ioy, so it shall be for euer? *Adam* was in a good condition in the Garden; but God neuer gaue him a promise. For his abiding in that estate hee stood was so, as he might fall, and the euent proued; yet the Lord hath giuen vs a sure word, that we shall neuer be moued. And is it not faith, that must by application, periwade vs thereof, and fill our hearts, like a neuer dying spring, with vnspeakable ioy? What a misery were it for a man to be put into possession of an house, but no assurance to enioy it? had hee a good lease and could read it, then hearing it, he reioyeth, otherwise not. Now the sonnes of God may be glad. For they haue a lease in their hands, and by the eye of faith reade it continually. So that, they neuer feare dispossession.

3. When is faith made perfect? in earth or heauen? What then becomes of it? is it annihilated? by whom? either by vs, or he that wrought it. But shall we conceiue, that when so excellent a worke is perfected, that, on the sudden, it shall be turned to nothing, by its owne author? and if it be not so; then it abides for euer.

4. I would demaund, from what our good actions proceede, as from their proper cause? is it not from faith? why are we no more holy? is it not want of faith? let this then be granted, and faith must of necessitie continue. For else holinesse would cease also. And if we hold, as some doe, that faith is the essentiall forme of a Christian; and that euery good act comes from it, as naturall acts from their proper formes; then who can deny the proposition?

But against this, it will be objected, that now *abideth* faith, hope, and loue, but of these, the chiefest is loue.

1. The scope of the Apostle is not to declare the continuance of loue; but the excellency of it. 2. Loue is commended

Obiect.
1 Cor. 13. 1.

Resp.

commended about faith and hope, but wherein? why they two worke inwardly, and their effects are more secret, according to that saying, *hast thou faith? haue it with thy selfe before God.* Loue doth declare her selfe outwardly, and manifesteth by her effects, that wee are Christians indeed: otherwise faith is the cause of true loue; and therefore more prayse worthy. For that which produceth such a thing, must needs be better than that it effecteth: because it cannot communicate its whole nature to its effect, or what it hath not in it self. This is that excellent way to demonstrate to the Church, that I am a true member of it; when I am louing and charitable to my brethren. 3. Many boasted of faith yet wanted workes: *if they had workes*, yet they did them out of sinister respect, and not in loue: therefore Paul commends it. 4. The word; now, doth not denotate alwayes an adiunct, period, or any part of time; but a kind of asseueration or affirmation, and the like: and when it doth; yet the Greekes vse it sometimes; for time future: and not for the present. And so much for this obiection.

Rom. 14. 22.

But it will be further objected, that wee haue no neede of faith, hauing all things in perfect vision.

Obiect. 2.

It is true, we haue not, for the beleeuing of any further degree of glory: yet it is necessary to assure vs for the continuance of what we haue. And though the blessednes wee possesse, be present; yet eternitie is not. Wherefore, faith, runneth on, holding the promise by the end, to eternitie. It beleueth no more; but keepeth fast what it hath. A man going vp many steps, when he cometh to the highest seat of his wished desire, hath neede of somewhat to hold him there: so faith hauing passed all the promises, now onely secureth the soule of what it hath in possession.

Sol.

Some may yet object, that hope than abideth also; but that cannot be, seeing we enioy the things we hoped for.

Obiect. 3.

We haue the things, yet time and eternitie is not in vision. Again; God gaue man hope to sustaine faith, being weake; and the promises being as farre off: but now faith being perfect, needs no supporter.

Sol.

But

Obiect. 4.

But is it not said, that wee receiue the end of our faith?
1. Pet. 1.9.

Sol.

True; but by end is ment, that, for the which faith was giuen vs to obtaine; viz. saluation. Moreouer, saluation hath in it two things: possession, and continuance.

If this seeme a paradox to any, I would haue him know, that it is not without authority; and besides, were there the least danger in holding this, as I see not any, then by me it should neuer haue beene mentioned. Wherefore receiue it, or reiect it, so you once haue faith, it skills not.

Which dwelt first in tby Grandmother Lois.] Here is faith laid out, by its subiect, in whom it dwelt; from the which we gather, that.

Doct. 4.

Weakenes of sex bindes not soundnes of faith.

Reas. 1.

Doe we not read, that women are the weaker Vessels? and are not here two mentioned, who had vnfeigned faith? so that the point is plaine; the weaker sex may haue soundnesse of faith. *Jdg. 5. 21. Mat. 15. 28. Heb. 11. 35. Rom. 16. 1. &c.*

Reasons.

1. For they are capable of it; hauing vnderstanding, affection, will, memory, &c. 2. All the ordinances of God are as freely offred to them as to the other sex: and they haue as much priuiledge to vse them. 3. They knowing their owne weaknes and Sathans malice, are moued; and stirred vp thereby the more carefully to seeke it. 4. And is not the spirit of God the author of it? doth he respect any persons? may hee not doe what, and worke faith, where hee pleaseth?

Use 1.

This may comfort the weaker sex, and encourage them to vse the meanes, for the enioying of this precious treasure. It should also make them thankfull to God, that hee doth vouchsafe so great grace vnto them. Many doe reioyce, that they in somethings resemble man; but let this not be counted a small thing, in that thou art like to him in this thing. For faith is the first foundation, that God layeth within vs, of our felicitie.

Use 2.

This also should teach the man, to haue the woman (*though the weaker vessel*) in honour, and not too basely to esteeme

eſteeme of her. For hath not *the Lord looked on her*? Wee muſt (whom it concernes) indeauour to make them, by calling on them, ſound in the faith. Sowe the ſeede of the word in this ſoule: for there is hope, that it may *proſper*.

Where we read, that faith was firſt in the mother then in the child, it may be noted, that.

Faithfull Parents will endenour to make faithfull children.

Doct. 5.

Who doubteth, but that theſe mothers here practiſed this dutie; and might be instruments for the begetting faith in their children? *Gen. 18. 19. 1 Chro. 28. 9. Pſal. 44. 1.*

For they know, they haue giuen them but a miſerable being, made them by nature, *the ſonnes of wrath*; and therefore they ſtrive to make them, through grace, the children of bleſſing,

Reaſ. 1.

Eph. 2. 3.

Againē, this is the way for them and their ſeede, to eſcape the reuenging hand of God; and to receiue all good things from him. For make thy ſonne the ſonne of God, and hee can want no manner of thing that good is.

Reaſ. 2.

Godly Parents know by experience, that children will take inſtruction, better at their hands, than from others. They wil conceiue that the Preacher ſpeaketh out of ſpleene, not of affection, and therefore they regard not their words.

Reaſ. 3.

And they are wiſe for the world to come; and louing to their children; therefore they doe this. For herein conſiſteth true affection, and the principall dutie of good Parents to their children.

Reaſ. 4.

What then be thoſe Parents, that neuer practiſe this point? Nay, who neuer ſo much, as once minde it? may we not, from the rule of contraries, conclude, that they are profane and impious? they will prune their plants; breake their horſes, and traine their hawkes to the lure; yet neuer dreſſe the plants of the Sanctuary, inſtruct their Sonnes, or take the leaſt toyle to make them faithfull, & of the Lords family. Doe they not rather, by rotten ſpeech, lewde example, and wicked courſes, make them two-fold worſe, *than children of the Devill*? If they procure them a competent portion,

Uſe 1.

on, a profitable calling (which be good, we grant) they think they haue done their dutie: but what haue they done all the while for their soules; and to make them the Lords sonnes? the vnreasonable creatures will feed their yong, till they can prey of their own wing; so that thus farre they are equall to them.

Vse 2.

Let them then that would bee accounted religions, shew it in the imitation of these Godly parents. Prouide food & raiment for the body, but especially a spirituall portion for their soules. Worke faith in their hearts; grace in their persons; and in thus doing, *thou shalt save thy selfe and thy children*. Let their cares heare not thy trickes of youth; but what *God hath done for thy soule, in the daies of old*. Let thy practise be a Patterne, worthy their imitation; say to thy sonne, *doe thus*, as well as *this*; that it may be said of thee: a *Godly father, a Godly childe*. And doe not deferre the time, but take the season; teach them while they are yong; and let these reasons moue thee.

Children to
be taught
yong, & why.

1. For then they will remember it *when they are old*. Pro. 23. 13. dye cloth in the wooll, not in the webbe; and the colour will be the better, the more durable.

2. To deferre this dutie is dangerous. For chou maist bee tooke from them. Who then shall teach them after thy departure? or what if they dye in that condition? must not thou answer for their bloud? 2. Kin. 2. 24.

3. Besides, what if they come to faith? will it not be with the more difficulcy? fallow ground, must haue the stronger teame: great trees will not easily bend: and a bad habit is not easily left, and a better come by. If their memories bee stufft with vanity, as a table-booke, the old must bee washed out, before new can be writ in.

1 Kin. 14. 13.

4. What shall I more say? God workes strangely in children; and rare things haue beene found in them: and what a comfort will it be for parents in their life, to heare their children, speake of good things? and at the last day, when they can say to Christ, *here am I, and the children thou hast given me*?

Heb. 2. 13.

And

And here, children must attend to their fathers instruction and not despise their mothers counsaile; least the Ravens of the valley plucke out their eies, and the yong Eagles eat it: Pro. 30. 17. Some care not for the instruction of their Parents; other can out-runne them; but can they escape the hand of God? and hee that obeyeth not his Parents speech, shall certainly be destroyed 1 Sam. 2. 25.

Vse 3.

We reade here of good women; but there is no mention made of their yoke-fellowes: the mothers bee commended not the fathers, whence let be noted, that,

Faithfull wives, may haue faithlesse husbands. Good women may be vnequally yoked. 1 Sam. 25. 3. 1 Cor. 7. 13.

Doct. 6.

And this comes to passe through beauty; for that being in a man, may much preuaile with the weaker sex. For why did the sonnes of God take the daughters of men to their wives? Was it not because they were faire. So might it fall out with the daughters of God. Gen. 6. 2. beauty preuailes much in this matter. Gen. 12. 12.

Reas. 1.

Couetousnes also may be a cause. Honest maides be often poore, haue but small portions; wicked men sometimes rich and mighty, and that may workemightily. Hester 2. 16. And if there be but such a motion, how will carnal Parents presse their daughters to it?

Reas. 2.

Sometimes men affecting, and knowing the person to be religious, will like the Shechemites, serue the true God, to gaine fauour. By this diuellish dealing, many haue beene deceived. Iosb. 9. 4. Gen. 34. 9. 14.

Reas. 3.

It often falleth out, that when persons marry, they are both faithlesse, and so the Lord calling the wife, and passing by the husband, that woman becomes vnequally yoked. 1 Cor. 7.

Reas. 4.

Whence, we are taught, not to iudge wiues by the carriage of their husbands, neither husbands by their wives. For in so doing, wee may commend or condemne without cause, or reason. Nabal the foole, may haue a wife Abigail; and Hester a good Queene, an vnbeleeuer.

Vse 1.

All wiues that haue good husbands must first, praise God

Vse 2.

for such. Secondly, Make much of such. Thirdly, Pity and pray for those that haue not such: and fourthly, In their liues endeavour to walke worthy of such: else they may receiue the greater condemnation, in being yoked to such.

Use 3.

And good wiues, that haue bad husbands, are to seeke out the true cause, if some carnall respect did not make them to marry such: if it did, they must acknowledge their sinne with great sorrow: if not, be patient. For it is but a fatherly correction; and God may worke great good out of it, aiming at another end, they are not aware of (Hester 4. 14.) for the present.

2. They must be subiect to their husbands, *that though they obey not the word; yet they may without the word, by their good conuersation, be wonne to the word.* 1. Pet. 3. 1. The wiues good actions, must be their husbands instructions.

3. Let this teach them to loue Christ their first husband, the more perfectly. For by the badnes of the one, you may iudge the better of the goodnes of the other. This is to draw good out of euill, and worthy to be remembered.

4. Such must admire the mercy of God to them, that they had not themselves beene bad, their husbands good; and liue in hope, that through the blessing of the Almighty, they may proue instruments to saue their soules. And if this fall out, how would that man affect, then, his wife more than euer he disliked her.

Use 4.

From this doctrine, the women, maids, or widowes, that intend to marry, may learne a lesson; to beware in their election, least they fall into the like condition. And the better to direct thee, let these rules be obserued in the choyce of an husband.

How to
chooſe a good
husband.

In the choyce of an husband (or a wife either: for the rules will hold in that respect also) two things must be regarded first the person, secondly the portion.

The person is to be respected afore the portion, for diuers reasons. 1. For he is of more worth. 2. He being bad may soone mis-spence it. 3. What comfort can that woman haue in goods, her husband wanting grace? and 4. Otherwise, she

ſhe may be ſaid, not to marrie the man; but the money. We muſt croſſe the worlds cuſtome, and firſt ſay, what is beſt then, *what hath beſt*?

Now in the perſon two things are to be conſidered; the one, grace, the other nature. Grace muſt be regarded in the election, and much ſet by. For what is beauty, or birth, or wealth without this, but very vanity? And, in grace, wee may conſider; either the truth of it, or the degree of it. If we (in the iudgement of charitie) finde ſome beginnings and ſome ſprouts of this tree, wee may not reiect ſuch a plant: for it will grow, and in time come to greater perfection: but if we finde none at all, this is not to *marry in the Lord*. 1 Cor. 7. 39.

Some may demand, may not one marry with one, that hath not (ſo farre as ſhe can iudge) any ſauing grace at all? being tractable and hopefull?

Queſt.

Diuſe anſwer diuſely; but I ſay, the ſafeſt way is to make a good thing as ſure as we can. And its a ſafe courſe, when we haue choyce, to chooſe the beſt. Nay take heed, that he, whom thou art well perſwaded of, doe not deceiue thee, and proue bad enough.

Anſ.

The next thing to be reſpected in the perſon is the nature or his diſpoſition: the which will be more meeke and gentle, auſtere and froward. A little grace, in a crooked crabbed nature, will not eaſily be perceiued; in a good tractable nature it will, and ſhew excellent. Wherefore, if the diſpoſition, conſtitution, and complexion content thee as well, as grace, there will bee the greateſt, ſtrongeſt, and durableſt bond of affection.

It is a fault in ſome, that are careleſſe in this reſpect, and cry, giue me grace, and let him be crooked, or deformed, or froward, that will neuer trouble me. Thou art deceiued, my friend; a little Sugar in ſweete wine, makes it excellent; but a great quantitie in tart will not change the taſte when grace and nature doe both anſwer thy deſires, then will thy loue and content be the greater. Wee haue in our ſelues a double man; and if thou canſt pleaſe both, *ye ſhall be better*.

Next the goodnes of the cloth, regard the colour: and when thou hast found grace, haue an eye to nature.

The second generall thing, is the portion; maintenance must be had, or loue will waxe cold. And the Lord provided for *Adam*, before hee put him into this condition. And portions may be in hand, or in hope. In hand, either good domesticall, or terrestriall; grounds, mines, poudes &c.

The portion in hope, is either, the promise of Parents & friends, or the fruits of ones hands, hauing an honest calling. The latter is good, but the first is better.

By all this wee may be directed, how to know a good husband, and a very good; or a bad, and a very bad husband.

If a man haue much grace, an ingenuous and tractable nature, accompanied with lands, and possessions, this is a very good husband. If true grace a tractable disposition, and a small promised future portion. This man is not, (though not equall to the first) to be altogether reiected. Indeed, naturally we desire lands. For wanting much faith, wee live by sense; and earth is least subiect to be remoued from vs.

And on the contrarie, when men are not sanctified, of a froward disposition, and neither haue goods in hand or in hope, these must needs proue, if the Lord worke not aboue mans reach) euill husbands, dangerous to match withall. Wherefore, in thy choyce, be wise as the Serpent, and lay hands on *no man rashly*.

But how shall a gracious man be knowne? 1. If he take delight in the societie of the Godly. 2. If gracious words proceed out of his mouth. 3. If he bee well reported of. 4. If hee make choyce of thee for grace, not goods: and this may appeare, if he refuse another, that hath a greater portion than thy selfe.

Four signes
of a gracious
man.

Dott. 7.

When I call to remembrance the unfeigned faith. These words be the first in the verse, yet we haue made choyce to handle them last. Out of which we note, that, *Unfeigned faith cannot be had, but it will be heard of.* *Paul could not remember, but what he had either heard*

or scene. For remembrance is of things past, and so properly to be vnderstood here. Faith will get fame, and cannot be hid. Fire will giue light, the wind makes a noyse, and so will faith vnfaigned be perceiued. *Rom. 1.8. Coll. 1.4.* Why should this be so?

For it will, by its effects, declare it selfe to the world. If roots be found in the earth; some sprigges will be sprouting. Hot riuers will smoke; and a liuing heart set the pulse a working: So will faith in the soule; sprout, smoke and worke apparently.

It is ordinarily conceiued in sorrow, and borne with great gronings. Before it be begot, and brought forth, there will be some stirre, and struiings. And can the trauell of a woman be hid? or a Prince bee borne without rumor? Great reports

Meanes must also be vsed to maintaine it, as hearing, reading, singing, praying, conferring; and will not the world, and good men too, take notice of these things? these are like so many flashes, which argue fire for certaine.

And the Deuill too, will put to his hand to declare it: for then like *Herod*, he will goe about by all meanes to murder it. He would eat vp this seede, wither this branch, if neither; yet hee will sow some cockle to choke it; or send some pur-blinde crow to peeke about it. Truly the sunne may alsoone runne his full course in the equinoctiall, about the whold Globe, vnscene; as faith, passe her Pilgrimage, till death, and not be heard of.

Doe not those then incurr reproofe; that would be reputed faithfull; yet their bruit must not goe abroad: they would willingly goe to heauen; but like *Balaam*, it shall be betweene two wals, or in corners. What hope is their, that men will fight, when they tremble to bee termed Souldiers? resist to blood, and cannot suffer to be scene in the combat? doe these thinke to steale their passage, and not pay their fare to heauen? to be wiser than their forerunner, and Grand-Captaine the Lord Iesus? take heed, lest now walking folded in the ragges of darknesse, thou be not one day

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Use 1.

wrapped in the robes of blacknelle.

Use 2.

Isa. 5. 20.

This may meete with those also, that will commend, for a handfull of Barley, at the day of death, such whose faith was neuer heard of, all the daies of their life. Is there not a woe denounced against them, *that speake good of euill*? and is hee not culpable of Iudgement, to honour those the Lord neuer did? I would haue men to iudge charitably, rather then to speake too confidently: yet God is wise; for such praise without iust desert, stirres vp men to rippe vp that, whereby their names rot; and so that is effected, they neuer intended.

Use 3.

And may not this giue vs some glimpse, what to decme of them, whose faith to this day, was neuer heard of? may not such feare their present condition? and we mourne to consider their wofull estate? wast thou neuer a noted person? reputed singular? or entertained of the Saint? surely, thy faith is dead, and thou art dead; the Lord quicken thee.

Use 4.

Let this, in the last place, bee a comfort to those, whose sound goeth through the world; and whose names are famous too amongst the faithfull. For it argueth some good thing to be in thee, when good and bad haue some words about thee. Crowes doe not flocke, and houer, and cry, but its about something; nor Eagles soare, and gather themselves together, except there be a carcase: yet, take this also with thee, be sure thou art such in truth, as good men report of thee, and contrary to what; the world daily dischargeth against thee. For otherwise, thou maist *haue a name to bee a line, and art dead; and defamed, but of desert*. And by the way, take this, as a note of faith vnfeigned, viz. a care to become better; when either the good commend thee, or the bad condemne thee.

Note.

It may here be demanded, how Paul came to know, that these three, had one and the same faith? Its not to be doubted of; but by the effects that flowed from these persons, (though he had an extraordinary gift of discerning too.) From the which this will arise, that,

Faith

Faith vnfeigned is to be iudged by the effects. We cannot see it, in its selfe, or in its cause. But we omit this, and collect another doctrine: which is, that,

Faith workes like effects in diuerse subiects.

The Grandmother, the mother, and the mothers sonne, had the same faith, and the like fruits proceeded from them: else *Paul* would neither haue called it, *vnfeigned*, or said that it dwelt in them; or giuen them all three one and the same testimony. All three had faith, and *vnfeigned* faith. For the likenes of actions were in them, and proceeded from them, by the which it was called *vnfeigned*, and equally appropriated to each particular person. And it is an vndoubted position, that faith produceth the like effects, in all Gods children; in *truth*, it must bee vnderstood, not in degree. For as faith increaseth, the effectes are bettred. Many Lanternes, with seuerall Candles, will all giue light; but in proportion to their diuerse degrees and quantities. Euery peece hath his report, but according to the bignes: and each instrument will sound, but variously as they be in proportion: and that for these reasons.

Because faith differs not in kind, but in degree; and like causes produce like effects. Euery Bell hath its sound. Each stone its weight; and seuerall planets, their diuerse influences: yet not in the same measure, though they may varie in kind.

Againe, faith is diffused into subiect, though seuerall; yet they are the same in nature, and consist of like principles. Fire, put into straw, will either smoke or burne; let the bundle be a thousand: life, in the bodie, will haue motion, though not in the same degree and measure; and reason, in euery man acteth, but not so exquisitely. The constitution may not be alike: therefore a difference may be in operation naturall; and also, from the same ground, in acts spirituall. A darke horne in the Lanthorne, dimmes the light somewhat.

Faith is begot, and increased by the same originals: the spirit and the word be both the principall and conseruing causes.

Doct. 8.

Doct. 9.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

causes of it. If one woman conceiue and bring forth a child, and another nurse it, varietie of foode might somewhat alter the nature, and disposition of it; but that spirit which begets faith, doth also preserue it; therefore it cannot be, but that the like effects should proceed from it. Here, by the way, we may see, that those mothers, (if a forced necessity compell not) who bring forth and beare children; yet haue no care to nurse them, are to be blamed for so doing; in that they differ from Gods manner of proceeding. And in the last place, if faith had not like effects in all Gods children, then could they not attaine to one and the same ends; as iustification, sanctification, saluation, &c. And so should it be in vaine, the Lord failing, and man too, of their chiefe scope and purpose. Hath not God made euery eie to see? and hand to worke? and shall we then iudge, that faith shall not act, but be idle? away with that.

Use 1.

From this point, we may learne, how to iudge of the faith in our times, which so many boast of: they cry, haue not we faith? Doe not wee beleue as well, as the best? but where be the fruits of faith vnfeigned? hast thou an humble and purging heart? dost thou call vpon God at all times, tary his leasure, and rely vpon his promise? art thou bold and resolute for good causes? canst thou resist Sathan? cleaue to God, and shunne the appearances of euill? will neither pouerty ouerpresse thee, by despaire; or prosperitie, by presumption? Why, its well, and we beleue, that Faith is to be found in thee: but if not, thou hast it not rooted in thee. For the tree is knowne by the fruit. Will not the flower smell? the candle giue light? and the fire heate? and shall true faith be without her effects? boast not too much, lest thou deceiue thy selfe, taking the shadow for the body; and that which is not, for that which should be.

Use 2.

And this doctrine is of great comfort for them, that often call the truth of faith into question. But hast thou the true signes of it? then thou hast it. What if it worke not so mightily as in others? will it follow that thou art without it? suppose thou wert carried to the toppe of some high
tower

tower, and casting thine eye vpon feuerall chimneys, of the which number thine is one, and all smoking; wouldst thou not conclude, that fire in is thine house, as well as in thy neighbours? there is the like effects; therefore the same cause of certaine. When men, in heart and life, are like the Godly, let them be assured they haue the same faith. It may differ in some degree: yet, the quantity greater or lesser, alters not the kind of it. Leauen is leauen, though neuer so litle; and, if the meale bee seasoned, it is to be found in the lump.

This must teach vs to take heed, how we rashly censure others; for in so doing, wee may bee blame worthy. Let a poore Christian cry out, that hee is tempted of Sathan, troubled with doubting, and call his estate into question, the which is vsuall in the Lords children, shall we not haue some that will tell it in *Gath*, that such are haunted of the Deuill, brought to despaire, and not of the number of the faithfull? but these grieve the holy Ghost, wound their own flesh, or rather declare euidently, that they are strangers from the life of God.

Let the Magistrate, with *Moses*, repress impiety, suffer not the offender to goe with out penalty; and if he be resolute to advance religion, how many will be ready to tell, that he takes too much vpon him? If the zealous Preacher, with *Iohn*, put the axe to the roote of the tree, lash the conscience, and speake with power, what exclamations will fly, like vncought fire workes? this man is without mercy, damnes vs all; and sends our soules to hell, afore our bodies be cold. When men pray in their families, search the Scriptures, sing Psalmes, Catechize their children, and frequent the house of God; shall not such be counted Puritanes, nicknamed Precisians? And yet doe but looke into Gods booke, and tell me, if all the faithfull haue not done these things? and the profane, as branded to destruction, omitted them? but these grunting Swine are neuer satisfied: such Dogs will vomit vp their filth; and every Kye of that nest, cast vp his stinking gorge. And what wonder ist? for corruption

Vse 3.

ruption will follow his kind, and like grace, produce the contrary effects to her from opposite principles. For Christ was counted a wine-bibber; *Iohn* reputed to haue a Deuill; the faithfull to be full of *new wine*; & the same censure, must and shall accompany the members, and cleaue to the successors. Yet let vs take heed, lest falling into the same sinne, we one day partake not of the same punishment, or the like.

Use 4.

In the last place, let vs all proue our selues, whether we be in the faith or not: for by this point rightly applyed we may doe it. Thou saiest thou hast faith; but hast thou the effects that follow it? Dost thou beare like fruit, and bring forth good workes, as did thy faithfull forefathers? And for our better triall, haue we an eye to such as haue beene before vs, and haue exercised the same vocation with vs; and then if our actions be proportionable to theirs, wee haue the same faith vnfeigned.

Who haue
faith vnfeigned.

Art thou a Magistrate? and dost thou desire to take a true triall of thy faith? then compare thy proceedings with some one of that condition, who in the booke of God, hath beene reputed faithfull. And thou maist consider to this purpose, *Nehemiah*, and take a view, whether thine actions paralell his. What inquirie dost thou make to know the Churches state? what care hast thou to reforme things, that be out of order? how dost thou pity the oppressed; build vp the decayed wals of Ierusalem? pull downe the high places? and giue charge, for the Sabbath-strict-sanctification?

Hath the Lord called thee, to practice that great art of soule sauing? and is thy care, so to preach and practise, as that thou maist saue thine owne soule, and them that depend vpon thee? and dost thou yearne, for the gathering together the scattered Saints? to build vp the body of Christ? and wish, (might it stand with Gods pleasure) that all other with thy selfe, were in the path, that leadeth to heauen?

Is thy estate to gouerne a family? How then be thy seruants and children trained vp in the knowledge of God?

What

What care hast thou, to haue a little Church in thine house? and morning and euening to offer vp a daily sacrifice? In a word, in whatsoeuer calling thou art cast, is thy choicest care, to glorifie thy God, to worke out thy saluation, and to draw others with thee to eternall glorie? then be of good courage, comfort thine heart; for thy faith is vnfeigned, and shall assuredly saue thee. But if these things be omitted, and the contrarie committed; what should I more say, except I should dissemble, but that thou art a cursed *Ieroboam* a wretched *Alexander*, a profaine *Esau*, and *sonne of perdition*? be not deceived; for if faith haue not its perfect worke in thee, and good fruits proceed not from thee, thou art no graffe in Christs stocke; but a wild *Oline*, whose end is neere to cursing and burning. Why? wilt thou not try thy faith by its effects, if it be sound, seeing this is a sure rule, & will not, cannot deceiue thee? looke thy face in this Glasse, weigh thy estate in this ballance, and measure thy faith by this rule: for it is the onely way, and I cannot giue thee a better.

And from these words, it may also be collected, that,

The approbation of Gods people is not to be despised, but much respected.

Its good to be well reported of, by the faithfull: for *Pauls* speech tends much to their prayse: *Nehem. 7. 3. 1 Kin. 18. 3. Gal. 1. ult.*

For the faithfull haue the best iudgements, in spirituall things; and the least subiect to be deceiued.

They shall iudgethe world: and is not their testimonie of great estimation, who are so honoured? *1 Cor. 6. Beginning.*

Againe, a good name is a great thing: especially, when it proceeds from the best people. *Mat. 16. 15.*

And finally, whom they giue good report of, they will bee sure to pray for: and what can bee better? *Phil. 1. 5.*

Such then vndergoe reproofe, as neuer regard the good report of Gods people. There be many, who had rather haue the

Doct. 10.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Vse 1.

the applause and prayse of the Gallants, and good fellowes of these dayes. But doth this make for their reputation? can this yeelde them any ground of true and sound consolation? will; they haue it, glory in it, but a miserable thing is it. For its true honour, to be honoured of the righteous. Therefore *Paul* little regarded to be iudged of the world.

Use 2.

In the next place, this must teach them that are well reported of, by the faithfull, to esteeme it a fauour; and not slightly to respect it: for of a truth, it will comfort the hart, encourage to good, and strengthen the weake faith, to bee well respected of the Saints: and the contrarie, cannot, but wound and grieue the vpright in hart. *1 Kin. 18. 9.*

Use 3.

How a good report may be got.

And let all men learne, so to shew forth the fruits of faith, that they may haue with these people, the like commendation. Ser vp the ordinances of God in your families, cast out the profaine person, relieue the poore Saints, and entertaine the men of God. For, for such things sake, is the approbation of Gods people acquired; and if you doe these things, who will, or can speake euill of you? if men doe, yet you are blessed in that you are euill reported of, for good things, falsely. *Mat. 5. 11.*

Doct. 10.

Furthermore, we gather this doctrine also, that, *The infidelitie of the Father prevents not faith in the children.* For if it had, *Eunise*, and *Timothie*, and many moe, should neuer haue beene found faithfull. *1 Kin. 14. 13.*

1 Cor. 7. 14.

Reas. 1.

Because there is nothing that precedes the Lords election, or that could moue him to shew mercie; but according to his owne good pleasure, he chooseth, calleth, iustifieth, and sanctifieth.

Reas. 2.

Then this would follow, that all the seede of vnbeleeuers should perish; which were a bloody, and a most vnmercifull assertion, and not to bee once named among Christians.

Use 1.

This may make much, for the comfort of such wiues, as be vnequally yoked, seeing, its no prejudice to the saluation of their children. Were it for the possession of an earthly inheritance,

inheritance, then this priuiledge, would be highly respected.

But some may say, how may I know, that my husband is faithlesse, and profane?

1. When a man delight is more in the stradge woman, than in his yoke-fellow. 2. When he prouides not things necessarie for the wiues maintenance. 3. That will not beare with her infirmities; but vpbraid her. 4. Who doth not teach her the wayes of Godlines. 5. Which makes her a seruant, rather than his companion. 6. That will not pray with her, and for her. *Eph. 5. 28. 1 Cor. 14. 35. 1 Pet. 3. 7.*

In the second place, this serueth to instruct vs, for the answering one of Sathans temptations; who often will abuse the Scripture, suggesting, to trouble the weake christian, that his Parents were profane; and therefore they haue no part of the promise; but this is an old lying shift, therefore credit it not.

And might not all of vs learne to prayse God for this, and to imitate him in so doing? why should man be more cruel, than his maker?

More ouer, where *Paul* makes relation of faiths habitation, in the Grandmother, mother, and her sonne; yet omits all other priuiledges, as kinred lands, possessions; we note, that,

Succession of faith is the best succession.
The others may be praised, but this surmounts them all.

1 Chron. 4. 9. Rom. 16. 7.
For this will bring vs to a kingdome, that cannot be shaken, but eternall in the heauens.

Againe, all others be for this, and subordinate vnto it, they be hand maids, this the mistress.

This condemns some in these times, who neuer once minde this great priuiledge, and prerogative. If they may succeed their progenitors, in lands, and diuings, offices, and reuenues, the other is not regarded, to be of the household of faith is altogether forgotten; but when death comes, the worth of it, will be vnderstood, and the vanity of the other made manifest.

Quest. 1.

Ans.

Use 2.

Use 3.

Doff. 11.

Reas. 1.

Reas. 2.

Use 1.
Use 2.
Use 3.

The

Vse 2.

The poore faithfull perion, may from this point, draw water that will refresh him, in the heate of afflictions; and such hony and oyle, which will make his face shine, and heart merry, in the pangs of greatest miserie. For what will it auaille, to haue beene of the race of Kings, of Nobles, or successor to the mightiest Monarch, and want this other? and what can meannesse of birth, weaknesse of estate, or poore alliance depriue thee of, so thou haue faith?

Vse 3.

Let vs all be taught from hence, to bee forward to be of Gods family, and to succeed our forefathers in the faith. What is a Scepter, a Crowne, a kingdome; to this? Had it not beene better for *Ieroboam*, or *Rehoboam*, to haue succeeded their fathers in faith, than the princely throne? but men will neuer be wise, to see wherein true noblenesse of descent consisteth. Art thou a Cobler? a drawer of water? a tankard-bearer? yet hast thou faith? then thou hast *Abraham* to thy father, and shalt one daie, inherit heauen with him. Or wouldest thou be blessed for eternitie? then strue to be a branch in this stocke, and a point in this line; then shalt thou reigne in white robes, when the flesh of kings shall be rent in pieces; and take possession of the holy habitation, when Princes, who wanted faith, shall neuer see the face of God. And here I must put thee in remembrance, that faith comes not by generation, but regeneration: neither, (as the Papists would gather from this place) is it sufficient to be of our ancestors religion; except they had beene sound in the faith, for the attaining of this, *for ever blessed succession*: But we must succeed those in doctrine, in renouation, and faith, who haue trod these steppes before vs. Yet wee deny not, but 4. sorts might, in the former dayes of Popery be saued. 1. Infants, that actually had neither done good or euill in their own persons. 2. They that were aged & opposed Popery, of which number, some of our ancestors might be. 3. They that erred not in grolle points of Popery, and 4. That liued, yet at death, renounced their former doctrine, & dyed not Papists: besides that knowledge, that would saue them, will not saue vs, we liuing in a more blessed time, than they.

Ezek. 36.

Whomight
be saued in
the time of
popery.

John 14: 23

I could yet collect moe vscfull instructions, both from the verse in generall and the words in particular, as, that

Where we see signes of goodnes, we are to iudge the best.

When we giue others instruction, we are first to possesse them, with the perswasion of our affection.

For, then they will take it in good part; and our words wil haue the deeper impression. But I passe to the next verse.



V E R S. 6. *Wherefore I put thee in remembrance, that thou stirre vp, the gift of God, that is in thee, by the putting on of my hands.*



Hese words may indifferently be handled as they haue dependance on the former, or succeeding verse; but how euer, the particulars are these. 1. Paul puts *Timothy* in minde of a dutie. 2. mention is made what it is, viz. to stirre vp. 3. What must be exuscitated, *the gift in him*. 4. How hee came by it; the principall meanes is God: the instrumentall, *the imposition of hands*. 5. The cause why it is to be stirred vp, is laid downe in the first word, *Wherefore*.

Wherefore.] this is a word of relation; and when it is vsed, it doth denotate (for the most part) a reason, of the thing done, or to be perfected.

I put thee in remembrance.] That is, by writing I doe declare vnto thee thy dutie, and bring it to thy minde.

That thou stirre vp.] This is a metaphor borrowed from fire; as when sparkes be vnder the ashes, or the flame begins to be quenched, then there is neede to keepe it burning, and from being extinguished; and so it is in respect of the gifts of grace in vs.

The gift of God.] By gift may be vnderstood, his office; or the graces of the spirit: common to all Christians; or particularly, faith; mentioned in the former verse. We may be assured of this, that *Paul* would haue his son to be diligent in

The logicall resolution,

The Theologicall exposition.

ἀναζωογονεῖν.

Doctrinae
reducit

in his calling; and that could not be, except he stirred vp the speciall graces, as well as the common gifts of his particular vocation. For as a peece furnished with shot, yet wanting powder, will neuer discharge it selfe of it; so if the sauing gifts of God stirre not, they ordinarie lye still. This gift is further amplified by the author of it, God; and in it are two things. One is, the thing giuen; the other, the freedome of it. For gifts must be free.

Which is in thee, by the putting on of my hands.] This Ceremony of laying on of hands, hath bene vsed of Parents in blessing their children, Gen. 48. 14. In sacrifice, Levit. 1. 4. In healing of diseases, Acts 28. 8. In conferring the excellent gift of the holy Ghost, Acts 8. 17. And in making of Administers; to which time these words haue reference. 1 Tim. 4. 14. Where *Paul* sayth, this gift was in him by laying on of hands, wee must avoyde the Papists grosse glasse on this place; who hold, that ordination, or (to vse their phrase) holy orders, confer grace: for this action was accompanied also with prayer; and the conferring of grace, by the hands of the Apostle, was extraordinarie and continued but for a time.

My sonne Timotheus, I being so well perswaded, that thy Grandmother, and thy mother were indued with faith unfeigned, and also assured, that now it dwelleth in thee, am therefore the more willing to put thee in minde, that thou suffer not the gifts of God to decay or to be idle, neither neglect the calling wherein thou wast established, by the putting on of my hands; but that thou preach and practise, as becommeth thee, who had so excellent parents, such a good testimonie, and so lawfull a call: all which be great encouragements to these duties.

Therefore.] Let this word haue reference to *Timotheus* his Grandmother and mother (as though *Paul* would encourage him from their fidelitie, and brings them as a Patern to

The Meta-
phrases of the
Scripture

Doctrines
deduced

so be imitated; then this will follow; that, *Children are to tread in the steps of their religious Parents.*

They must haue an eye to their Godly waies, holy courses, and walke in them; but if they be crooked, then must they avoyd them, shunne them: *Dan. 2. 23. Ezek. 20. 16. 1 Pet. 1. 18.*

For it will reioyce the hearts of religious Parents, and induce them to bleffe God. Why did *David* mourne so bitterly for his sonne *Absalom*? certainly, one cause was, he erred from his Parents holy pathes; living a yong traitor, and dying an impenitent sinner.

Againe, if children imitate their Godly forefathers, its both commendable, and profitable; for they may expect the same recompence of reward from God, in life, death, and in the great and last day, else not.

This may make for the shame and confusion of some in our dayes, who wander (as birds from their nests) from the wayes of their faithfull forefathers. Can these expect the blessing promised to their holy Parents? may they not looke for a curse rather?

You therefore that be sonnes and daughters, cast your eyes on their pathes; and if they bee good, tread in their steps; if bad, turne the contrarie way. The Romanists are head-strong in thus doing; yet runne the broad way. Let vs then, whose Parents professe the truth, be as resolute in imitation of their truly religious courses.

I put thee in remembrance. Timotheus an excellent man must be remembred, and prouoked to discharge his function faithfullly, whence we note, that,

Good men stand in neede of a memento.

The best must be prouoked, pricked in and to religious duties: if not *Paul* here, and his brethren else where, might haue spared their paines. *2 Pet. 1. 13. and 3. 1. Ezek. 33. 7. Acts 20. 28. Coll. 4. 17.*

For are not the best forgetfull, vnmindfull of what the Lord requireth of them? how often doe the actions, to be performed by vs in our callings, slippe out of our minds?

M

And

Doct. 1.

Reas. 1.

Reas. 2.

Use 1.

Use 2.

Doct. 2.

Reas. 1.

Reas. 2.

And are we not dull and slow to good duties, though we have them in remembrance? the best have more need of a spur, than a bridle.

Reas. 3.

Doth not Sathan also strive to steale away the heart, and allure the mind to fixe and exercise it selfe on vnnecessarie objects?

Reas. 4.

What if a man be willing to worke, is this any let? doth it not rather helpe than hinder, as the wind doth the ship to make speedier passage, notwithstanding it hath alreadye the tyde?

Use 1.

They are reprov'd, who neglect this dutie, or that scorne to be prouoked. Some men are like kicking iades, that sling out when they are spurred, rather than amend their speed, or not vnlike to the ouercharged cannons, that when the match is put to them, either burst or recoyle, and so indanger the Gunner.

Use 2.

But let vs practise the contrarie, putting the best in minde of theirs; and be contented to heare of our owne duties. I know the best haue neede of it, and would be saued; why then should they not willingly vndergoe a remembrance, and indure a memorandum? we count it a favour to be awaked out of sleepe, and shall we fret to be stirred vp from sinne?

That thou stir up the gift of God that is in thee] From this metaphor, we collect, that

Doct. 3.

The graces of Gods spirit are as a fierie qualitie.

Was not the Prophets lippes toucht with a cole from Gods altar? did not fiery tongues sit on Christs Disciples? are not the faithfull Baptized with the holy Ghost and with fire? and all of vs forbidden to quench the spirit? *Isa. 6. 6. Acts 2. 3. Mat. 3. 11. 1 Thes. 5. 19.*

Reas. 1.

For grace doth enlighten the eye of the minde, as fire doth the eye of the body. What is *vim*, but fire? and *Paul* saw light when he was conuerted; so did the Gentiles, so doe all Christians. For grace is fire; and fire giues light.

Reas. 2.

Againe, grace will heare like fire, and make the Godly to burne in the spirit: the more fire, the more heat, and the

the more grace, the more zeale.

Thirdly, fire giues life and motion; so doth grace and faith. When the tunne is in his *Apagy*, or farthest from vs, are not the creatures in a kind of death? but being in his *Perigy* and neere vnto vs, doe they not reuiue and spring? so when grace comes, life comes; if it be absent, death is present.

Reas. 3.

Fourthly, As fire doth congregate things homogeneous, but segregate heterogeneous; so doth faith and grace. It will dissolue things of diuerse natures, but vnite the other. Grace will cast out the sinner, but receiue the Saint; yea make diuisions in a mans owne house, and yet cause vnion with *Gentile, Barbarian, Sybian*.

Reas. 4.

Fifthly, fire will convert other things into it selfe, as we see by a stone cast into it; or make them burst in pieces, and fly about the house; so let the profane dwell among the faithfull, hee will either be conuerted or expelled out of dores.

Reas. 5.

Sixtly, the nature of fire is to goe vpward, and to carry other matter with it, and this is the reason that when water boyleth, it flieth out of the pot. For the fire being vnited with it, would carry it vpward; but being not able, it falls downeward; so grace will ascend on high, pierce the verie heauens, and indeuours to draw others also: though sometime it falls out with it as with the fire. For meeting with a cold subiect, it loseth its labour, and cooleth it selfe for a season.

Reas. 6.

Seuenthly, fire is the most active of all other elements, hauing much forme but litle matter; and so is grace. For where it is, it will be working, not idle.

Reas. 7.

Finally, fire comes downe by accident, through the motion of the sunne, thats placed in it; and were it not for the Sonne of righteousness, grace would neuer descend from on high, into this low region.

Reas. 8.

This informes the carnall man why hee is cold in good duties, and others hot: why he is vnwilling to worke, and others so forward in the greatest opposition: why? can a man carrie fire, and not giue light? coales, and not be burned?

Use. 1.

ned? aske the Sunne, why hee shineth, and the fire why it heateth, and they will tell thee, its their nature to doe so: and so is it the nature of grace to shine like a starre in a darke night amongst the wicked, and be hottest in the greatest frost of persecution, and to strike the highest tower in pieces, as well as deuoure the dryest stubble.

Use 2.

And here we must all learne a double lesson. First, to get this fire; and next, to keepe it from quenching. This is that one thing necessarie; and how should we reioyce, if it be already kindled? For without it, we are blinde, corrupt, cold, yea starke dead. We must make our hearts, the hearth to uphold it, and our hands, the tongues to build it; it must lodge with vs daily, send out a flame from vs, and our lampes must be continually burning; then shall we glorifie our God, giue light to others, walke safely, as walled about with a defence of fire, in this Pilgrimage; and the Lord, at length, shall send vs fierie Chariots to carrie vs to heauen, where our lampes shall burne day and night; and shine, as the Sunne in the cleare firmament, for euer and euer. One sparke of this is more worth, than all the *balm* in *Gilead*: This is that true fire that commeth from aboue; which boyleth, roseth and seasoneth all our sacrifices, and makes them acceptable & vs also, vnto God: for without this fire, we cannot escape eternall burning. What haue I said? yes I haue said, that, *where this fire is not kindled, that person cannot be saved.*

Doct. 4.

Stirre up the gift.] Note further hence, that, *The gifts of God are to be stirred up within vs.* We may not permit them to lie vnder the ashes; and euer to be smoking, neuer burning. Did not father *Isaac* call for *sauorie meate*, before he would blesse his sonnes? and the Prophet, a *Mushtrell*, before he would Prophesie? *David* would cry, *Awake my soule, why art thou so cast downe within me?* and *Christ*, when he lifted up his eyes towards heauen, might hee not intend the same thing? *Gen. 27. 7. 2 King. 3. 15. Psal. 42. 5. Iob 17. 1.*

Reas. 1.

For if they benot, will they not perish? haue you not heard, that they are of a fierie qualitie; and therefore sub-

ieet, without stirring, blowing, to decay and be extinguished?

And in so doing, shall we not send forth the more light? giue the greater heat? want of this causeth darknes, coldnesse, in our conversation.

Here the idle seruant is reprov'd, who wrappeth his *Talent in a Napkin*, couereth this fire in the ashes, and neuer vseth the bellows to blow it vp, and kindle it; and yet those will stirre vp lust, enuie, and all the bundle of corruption, that is within them to the vttermost. What prouoking is there to strife and debate, carrowling, and all maner of vncleannesse? but this is to set wild fire a burning, and to kindle a flame that will deuour to destruction, and eat vp all our increase. This fire needs no fewel, this coale wants no blowing; for of its owne nature it wil burne to the bottome of Hell. O that these knew what a cooler the Lord hath prepared for them? Let our *Sodomites burne in lust; fire and brimstone will consume them.*

Well, let vs take warning, by their warning, and practise this point so necessarie; and that this fire may neuer dye, but flame, and ascend continually, wee must: first auoyd what may quench it, and secondly vse the helps that will inkindle it.

The things that put out the fire of the spirit in vs, are

1. Euill cogitations; as smoke weakneth the eye, cold frosts nippe the tender budde, and stinking smells damp and dull the purest spirits; so doe bad thoughts disturb, impoverish, and enfeeble the gifts of God that be in vs.

2. *Corrupt speech*; that troubleth the fountaine, and stoppeth the spirits spring: it shakes the yong plants of grace, as the boisterous windes doe the late grafted sions: this will cause the new man to dye before his time, and the best fruits he beareth to become blasted.

3. *Wicked workes*; they rase the foundation; and like the Boare of the wood roote vp all: when these breake forth into action, then fals grace suddenly into a consumption: for they doe not onely wither the branches, and change the

Reas. 2.

Vse 1.

Vse 2.

What quen-
cheth the
grace of God
in vs.

complexion; but also kill the body, deuoure the iuice of life and destroy the constitution.

4. *Lend companie*: This doth presse downe, and keepe vnder the gifts of God, that they cannot shoot vp and spring; as water to fire, greene wood to dry, this quencheth all; one graine of this leauen leaueth the whole *Lump*. Let the *Israelites* liue among the *Egyptians*, though they hate the men, yet they will learne their manners; and *Peter* will grow cold, if hee warme his fingers at *Caiaphas* his fire.

5. *The prosperitie of the wicked*: that will buffet the soule, wound the verie spirit, and make grace to looke pale and wanne: how haue the faithfull fainted to see this? and the strongest foote of faith reeled, staggered? this muddie bath made the men of God almost to turne out of the way.

6. And finally, *the pampering of the flesh*: it will impouerish the Spirit, and make it looke lanke, and leane: if the one be pampered, the other will be starued. When one of these buckets is ascending, the other is descending. *Paul* knew it well, therefore would *beate downe his body*, and keepe it in *subiection*. These be the greatest impediments that hinder the gifts of grace from stirring, growing.

Thus hauing remoued the quench-coale from oppressing the fire of the spirit, like an ouer-laded beast eased of his burden, we will adde some incentines to blow and stirre it vp, that it may kindle, flame, and ascend; and they be either publike, or priuate.

1. Goe not, my friend, from *Ierusalem to Iericho*, where, though the situation is good, the waters are nought; but plant thy selfe vnder a powerfull ministerie, and then, diligently attend to the word. When *Paul* had said, *quench not the spirit*, hee addes immediately, *despise not Prophecies*: Preaching will like a mightie wind, cause this spirituall fire to kindle and burne within vs.

2. *The sacraments*: The one puts vs in minde of our promise, the other of the comming of our Lord in glorie. Will not the least token from a friend cause our hearts to leape within vs? Did not the babe spring in his mothers wombe, when

Psal. 73.

1 Cor. 9. vlt.

Helpes to
stir vp grace
in vs.

1 Thes. 5. 19.

when the mother of Christ came neere him? and shall not grace be stirred vp in consideration that he is at the verie doore?

3. *Good companions: Saul will Prophecie among the prophets;* and the greenest wood burne, being bound with the dry: one coale will kindle many, and diuerse litle brands set one another on burning: when *Silas* came to *Paul*, did he not burne in spirit?

4. *Diligence in our particular callings:* This will constrain vs to stirre vp the grace that is in vs; for the actions thereof are like so many instruments, without which wee cannot set this fire a working; and through idlenesse, doe not our gifts lye dead, rust, and canker?

5. *Singing of Psalmes:* When we ioine with others in this action, how will grace flame within vs? euery word will lift vp the minde and each period leaue a sweete relish behind it, that will glad the spirit. Loue-songs doe noe more inflame lust, than the song of songs will grace in the hart.

6. Lastly, *admonition;* it will worke wonderfully, if it bee performed with circumstance, and in season. Its like oyle, that makes the face shining and glorious; or the morning dew, that waters the tender plants. Where this falls, grace will sprout and flourish.

The private helpes are,

1. *Reading, either the scriptures, or other holy writings;* This being done in a corner, will refresh the spirit. Its like foode to the fainting Passenger.

2. *Meditation;* he that sits long by the fire shall haue his body to grow hot, and his cold spirits to become active, nimble. Let this be done thorowly, and it will make grace to stretch it selfe beyond its ordinary wont, and the Christian to be rapt out of himselfe. He that viewes the sunne will soone cast downe his head; so hee that thinkes seriously of the sonne of God, will cry, *I haue ioy enough.*

3. *Praier;* who euer in his secret chamber went to God by praier, but hee was raiht in minde, and in the strength of that action, spent all that day without wearines? God giueth the greatest gifts in secret, and, like man, reuendeth himselfe a

part. Yea, priuate praier doth both stirre vp and increase grace mightily. And as secret meales make a fat body; so doth that a wel-liking mind.

4. *Observation*; and that of the daily acts of Gods providence. Shall we not see one converted, another hardened? Some in extreme miserie, and others in great prosperitie? Our selues prosper, and our neighbours crosled? And will not these, and the like observations, lift vp our hearts, and constrain vs to stirre vp our gifts to honour our God?

5. *Examples*; not the worst, but the most excellent. Set before thine eyes the cloud of witnesses, that haue farre out stripped thee. Thinke what a shame it is for thee to come so farre behind them. Will not a comely suite make some leape into the fashion? And what coursers iade will not bound and trotte after one, who neigheth and leadeth fiercely.

6. *Resolution*; which must consist in propounding to our selues, an higher pitch of perfection. Hee that would shoot or leape further than before, will cast his eye and aime beyond the marke. But if all these will not stirre vp this grace, then consider; what a losse it is to be a dwarfe and bankrupt in this grace: How God may forsake vs, an euill spirit possesse vs, and Sathan seeke about to apprehend vs, as the Philistims did Sampson; so shall we plucke vp our spirits, stirre vp our strength, rise out of this lethargie, and flie for our liues. Vse thou these helpes and auoyd the former impediments; and be thou assured, that thy gifts will be stirred, strangely strengthened.

By the putting on of my hands. From Pauls manner of proceeding let it be obserued, that,

Dott. 5.

Imposition of hands, in the ordination of ministers, is to be used.

Neglect not the gift which is in thee, which was given thee by Prophecie, with the laying on of hands by the Presbytery. Then layd they their hands on them, & they receiued the (gifts of the) holy Ghost. Acts. 8. 17. 1 Tim. 4. 14.

Reasons.

1. For it is ancient. 2. Of good report. 3. It separates betwixt the office and digniry of the preacher and common people.

people. 4. It stirs up the persons present to pray earnestly for a blessing on the person ordained. 5. And its a special helpe to strengthen the faith of Ministers, for Gods protection of them. 6. Finally, it puts them in mind of their dutie, and will prouoke much to the execution of their function; and the expectation of a blessing on their labours. 7. Why then should any carp at, and except against it, condemning and disapproving the custome as vnlawfull, sinful? It may iustly be excepted against such, that they take too much, vpon them, and are not to bee excused, but accused for so doing.

And it warrants the practise as iust, holy, and good; for these succeeding cautions be obserued. Men must not make it a Sacrament. 2. Nor defend simply that it confers grace. 3. Neither hold it of absolute necessity, as if the bare omission of it made a nullity of ordination, consecration: for, thus to doe were erroneous, Papitticall.

Though our Apostle mention onely imposition of hands yet other ieuell circumstances, are not to be omitted, excluded; as Prayer, Prophecy, Fasting, with the presence of the elders. See Acts 8. 17. and 14. 23. 1 Tim. 4. 14. From all which we may gather, that,

Great care is to be had in the ordination of ministers.

1. For the Person, 2. For the manner of consecration: read. 1 Tim. 5. 22. Acts 13. 23. & 14. 3. Num. 8. 5. &c.

For some men sinne before hand, some follow after. Many at that time will change themselves into an Angell of light, who afterward appeare to be but messengers of Satan, vnfound in doctrine, vnfauory in conuersation.

Againe, is it not an action of great honour, high dignitie? It is as it were the consecration of a king, and is it then carelessly, cursorily to be passed, and potted ouer & away with that.

And what euill may follow, is manifold. For, 1. It is an offence against God. 2. The soules of many are indangered. 3. The person himselfe incurth an heauy curse. 4. And may

not

Use 1.

Use 2.

Cautions in imposition of hands.

Doct. 6.

Reas. 1.

Reas. 2.

Reas. 3.

not such a one possesse the place of one thars lawfully sent, and called of God and man? and make the ground of the Church barren?

Use 1.

Let them then who assume to themselves this office of dignitie, take heed what they doe. The person ordained must be of good report, well qualified? For, otherwise it may and will be the very bane and pestilence of the Church, when men vnfit, not furnished with convenient gifts, are ordained, inducted. What saith our Lord? *If the blind lead the blinde, doe not both fall into the ditch? Mat. 15. 14.*

Use 2.

This also, from the rule of relation, must teach them who enterprize this high calling, to be carefull to enter in an holy manner, at Gods doore, not the deuills window. Such can neither expect the protection or blessing of God. They sit, like a man on the toppe of a mast, the least gust makes them subiect to drowning. Some assume this place, as a theefe, an vntamed horse, backe him with much a doe, ride him in a sweat, and come downe with a mischief. It may be iustly said to such, *friend how camest thou in hither? who sent thee, or requireth this at thine hands?*

Whereas *Timothew* his gifts were increased, by prayer, Prophecy, and imposition of hands, wee may conclude, that,

Dof. 7.

The ordinances of God are not without profit, if rightly practised.

Who euer vsed any in an holy manner, but pretailed for a blessing? Was not the plague stayed, when *Aaron* rooke a censer, put fire thereon from the altar, and incense according to *Moses* command? and did not the blood of the *Paschall Lambe*, stay the Angel which destroyed the *Egyptians*, from touching the *Israelites*? When was preaching or praier vaine in the Lord, if duly performed? *Numb. 16. 8. Exod. 12. 23. 2 Sam. 24. 16. Acts 24. 14. 1 Cor. 16. 14. 16. 2. Chron. 30. 20. Isa. 38. 9.*

Reas. 1.

For hath not each ordinance a special promise? *Aske and ye shall haue, Seeke and ye shall finde, Knocke and it shall be opened vnto you.* And shall wee thinke, that the condition on our part

part performed, the Lord will faile on his word? Let not such a thought once creepe into our minde. *Mat. 7. 7.*

What if our best actions be imperfect? is not the sinne remoued by the blood of Christ Iesus? shall he not present them to his father without spot, without rinkle? When our Lord hath corrected our errours, cut off the superfluitie, supplied the defects of our doings, then shall they appeare good before God, and receiue a recompence of reward. *Rev. 8. 3.*

Reas. 2.

Away then with that old, and (no lesse) profane complaint, *We haue fasted and thou seest not, afflicted our soules and thou regardest not; and what profit is there in seruing the almightie?* Was not *Ahab's* humiliation rewarded? *Iehoes* zeale commended? and in some sort recompenced? Yet were they not Hypocrites? reprobates? Their word was *the Lord of hosts*, but their proper scope the praise of men, the safetie of themselves, not the glory of God, rather their proiects were an earthly kingdome: Shall wee thinke then, that sinceritie in Gods service is without reward? that his ordinances are not, being in an holy manner performed, profitable euery way to his faithfull seruants?

Vse 1.

Isa. 58. 3.

Iob 31. 15.

What stronger motiue can be in the world to induce men to be frequent in good duties, than this consideration? Humble thy selfe, the Lord shall lift thee vp. Preach, the Saints shal then be gathered, the body of Christ edified. Fast and pray, and thou shalt prosper. Commune with the best of Gods seruants, bee a companion to them that feare him. Come often to the Lords table, and corruption shall wither, dye, the fruite of the Spirit grow, flourish, and waxe strong within thee. For, is not the promise of God true? doth not his word stand *for ever*? and are not our imperfect actions, perfected by the Lord Iesus? Wee seeke and doe not find, *because wee seeke and aske amisse.* Let me exhort thee to preach and pray, read and heare, propound and resolute profitable questions; and then if thy labours be in vaine, count me a false Prophet, curse me at thy death. Who euer did sow good seed in its season, but had a rich and plentiful croppe at harvest?

Vse 2.

Iam. 4. 3.

1. Cor. 15. vlt.

Doct. 8.

Reas. 1.

Ioh. 7. 17.
Iam 3. 17.

Reas. 2.

haruest? If Peter cast in his nette at his masters command, though in former time he hath laboured hard and caught nothing; yet at the last, he shall encompass many great fishes, hale them to land, and be sufficiently recompenced, satisfied. Its not a trade, but the well vsing of it; not a farme, but the well husbandry of it, that will enrich the one and the other. Wherefore, be steadfast, immouable, and abundant in the worke of the Lord, knowing that your labour is not in vaine in the Lord.

What? did Paul and the people fast, pray, and lay on hands, without obseruing the effect of their actions? No, he, and they saw, how the gifts of Timotheus were augmented, increased: in so doing; whence it will follow, that,

In the vse of Gods ordinances we are to obserue, how hee dealeth with vs.

Haue not the Prophets, Apostles, and all the Lords people done thus? Should we make a collection of each particular, wee should be exceeding large. When they did offer sacrifice, did they not obserue the successe? Fast and pray, what effects did follow? reade and preach, how people were conuerted, comforted, or hardened? In administration of the Sacraments, that, *Many were sicke, and weake, and slept, others healed, reioiced, and receiued the holy Ghost?* Gen. 4. 3. and 10. 29. 21. Nehem. 9. 9. &c. Psal. 106. 23. and 107. 6. &c. Mat. 7. 28. Acts 4. 31. and 28. 23. 24. 29. 2 Chro. 30. 29. &c. 2 Km. 22. 19. Io. 13. 27. 1 Cor. 11. 30. &c.

For, in so doing we come to haue an experimentall knowledge of the truth and fidelity of Gods promises, than the which nothing is better. If any man will doe his will, hee may be assured, that the doctrine we deliuer is not sensuall, earthly, or diuallish; but pure, peaceable, good and profitable. For, all the Lord speaketh shall come to passe. Iosh. 21. 45.

And will it not yeeld matter of thanksgiuing? Why are we so barren in blessing of God? haue our mouths so empty of his praises? doe not continually sing songs of gratefulnesse? Is it not the neglect of this obseruation? Could we with the Prophet, register the many mercies wee receiue in the vse of Gods ordinances, we should crie as he did: *What shall*

ſhall I render to the Lord for all his benefites? Pſal. 116. 12.

Would it not alſo conſtraine vs to be more frequent in good duties? prouoke and pricke vs forward to preach and pray? will not men ſpend much time without wearineſſe in that calling, that affordeth great commoditie with conſtancie?

Reaſ. 3.

Who euer caſteth off a profitable art? or waxeth dull in doing that, which his owne experience makes ſure, hath recompence of reward?

Suppoſe we found no fruit in thus doing, but all our actions of this kind were blaſted. Yet would it not cauſe vs to looke out the cauſe, why God with-holdeth a bleſſing? Should we not finde ſome *Babylonish garment in our tent*? ſome *Jonah* a ſleepe in the ſhippe? one ſinne or other, that hinders the good ſuccelle of our ſpirituall indeuours, and were not this worthy of our paines?

Reaſ. 4.

Hence comes to be reprobued many a perſon, who though they performe holy duties, yet neuer haue eye to the euent. Are not theſe worſe than *Cain*? For, he obſerued the ſuccelle of his ſacrifice. Or *Balaam*? Did not hee perceiue how the Lord answered him? Doe wee not read that hypocrites marked, what fruit they reaped in *faſting* and *aſſaulting themſelues*? Are not Chriſtians then blame-worthy who come ſhort of ſuch in this thing? True it is, that in nothing the beſt faile more, than in not ioyning *watchfulneſſe* in the uſe of Gods ordinances. Want of this one thing breedeth doubting, ſtaggering in the promiſes, with-holdeth matter of thankfullneſſe, cauſeth ſlowneſſe, dullneſſe in good duties, and keepeth ſinne cloſe, from being reuealed, diſcouered.

Uſe 1.

Iſay 58 3.

What ſhal we then do? Why? we muſt imitate men in other vocations, recreations. When the husbandman hath caſt good ſeede into his ſoule, will hee not haue an eye to its rooting, ſprowing, & growing? Who planteth or graſteth, but obſerueth how the tender blades budde, ſhoot forth, and ſpread themſelues? will not the fiſherman, hauing caſt in his net or angle, into the riuer, expect whether any fiſh be caught by the gill, or intangled in the nettes? What ſow-

Uſe 2.

2 Tim. 4.2.
Eccles. 11.6.

Psal. 66. 26.

ler spreadeth pantels, setteth his ginne, dischargeth his piece, but will haunt the spring, view the scrap, and looke with a stretched out necke, to see if any bird be caught fast, insnarred, or wounded? Shall Physicians giue pills, administer potions, and grow carelesse how their Physicke worketh? Learne then by their examples, what successe accompanieth the Lords ordinances, Preacher, people. Sow the seede of the word, *in season, out of season*, and marke, which doth prosper, this or that. In thus doing, peradventure thou maist finde some person stricke with the shot of the word, who like a wounded Pigeon, will singe himselfe from his former companions, fall in some obscure corner of a field, spread the wings of his armes, and with a drouping conscience, call and cry to God for mercie, for pardon. Pray, and watch what the Lord will say vnto thee. Reade, and heare, and take notice how thy heart waxeth hot, corruption is cooled, and grace kindled. Yea, in all holy actions, looke to the successe; and experience will let thee see, that, as the shadow followeth the body, the blessing of God doth accompanie his ordinances. Aboue all things, thinke thou on this; so shall thy faith grow strong in the promises of God; thou shalt finde them a sure word that neuer faileth. Also thou maist haue matter of prayse to God-ward, and tell thy brethren, what he *hath done for thy soule*. And how will this experimental knowledge encourage thee to preach, pray, read, heare, and neuer grow *wearie in well-doing*? At the least, or (if I may so say), at the worst, this benefit will accrue, how that there is some sinne in vs not repented of, one corruption or other not mortified, or iust circumstance in Gods service omitted, which causeth our indeuours not to prosper, our best fruit to be blasted.

From the words diuersly considered, might many more doctrines be collected; as that,

1. *There may be increase of grace in the best Christian.*

For *Timothew* was an excellent man before this time; and were not his gifts now augmented?

2. *That a Minister hath neede of more grace than a common Christian.*

This

This is the reason his gifts were increased.
 3. That the more worthie calling God sets vs in, the greater portion of his spirit will be powre vpon vs.

He did so by *Timothæus*.

4. That preachers may (above others) depend vpon God for a blessing.

For, are they not consecrated with great care and solemnity? enriched with extraordinarie gifts and graces? Think on this, O ye men of God, and in contempt of the world, let the honour of your calling, and hope of good successe in the faithfull execution, comfort your soules, and breed an vndaunted resolution in you.



VERS. 7. For God hath not giuen vs the Spirit of feare, but of power, and of loue, and of a sound mind.



His verse may either be applied to the verse going before, or that which followeth in the which is contained a Reason, why *Timothy* should stirre vp the gift of God in him, or not be ashamed of the Gospel. And thus the Argument stands. Whosoever is freed from the spirit of feare, and is endued with the spirit of power, loue, and a sound minde, must stirre vp the gifts of God in him, be resolute in his calling, and not ashamed of the testimony of Christ the Lord: But thou my sonne, art free from the Spirit, &c. Therefore thou must stirre vp the gift of God, &c.

In the verse we may obserue two things. First, what the children of God haue not, viz. *The Spirit of feare*. Secondly, What they haue, viz. a threefold gift. 1. *Power*. 2. *Loue*. 3. *A sound mind*. The Author of all which, is said to be, God.

For God.] That is, God the Father, the first person in the deity, though we exclude not the other: For as all the three persons

The Logically resolution,

The Theological exposition.

persons consented to, and cooperated at mans Creation; so doe they at his Recreation. *Gen. 1. 26.*

Hath not giuen.] In a Gift, is 1. A giuer. 2. A thing giuen. 3. The freedome of the thing giuen. 4. An act by which it is giuen. And lastly, some person that is made partaker of the gift giuen.

Us.] To me *Paul*, thee *Timothens*; and (it may extend to) other grounded and strong Christians, vnder the Gospell.

The Spirit.] This word *Spirit* is sometimes tooke in a bad, sometime a good sense. In a bad. 1. For *Sathan* 2. For a Ghost, that wandereth. 3. For false doctrine. Or. 4. For some evill motion, stirred vp by the Devill, or some other cause &c.

In a good sense. 1. For God in generall. 2. For the subsistences in particular. 3. For the word of God. 4. For the worke of grace. 5. For the very act or motion, that proceedeth and floweth from the worke of the Spirit. And it is applyed to the whole soule, and the faculties of it, with the naturall, animall and vitall parts, the which we omit.

But in this place, it is to be vnderstood (I take it) both of the ill motions, that proceed from *Sathan*, and his cursed worke within vs: Or, the good motions of the *Holy Ghost* and his blessed worke, that is wrought within vs. For *Sathan* like the Spider, is seldome separated from his wicked webbe, neither may we put a sunder the Spirit and the worke, or gifts of the spirit. For so good a cause will not bee absent from his effect.

Fear.] We reade of a feare commended and commanded; the which some stile a *filiall* or childlike feare; and it was in *Adam* by Creation; and is restored to man at his Regeneration: And we reade of a feare in *Devells*, and wicked men, condemned, and to be abandoned; the which *Divines* call a *servile*, or *slavish* feare. (*Paul* in *Rom. 8. 15.* Makes it an effect of the Spirit of bondage or servitude, and opposeth it to the Spirit of adoption or filiation) the which Feare is here meant, and it betell man for sinne, and came not by creation: For, before *Adam* had transgressed, there was no evill object in

Spirit taken
in a bad sense.

Math 8.

Luk. 14.

1 Tim. 4.

1 King. 16.

Spirit, in a
good sense.

Ioh. 4.

Eia 48.

1 Ioh 4.

Gal. 5. 17.

Eph. 3.

Rom 8.

Acts 33.

1 The 5.

Psal. 2.

Prou. 1.

Isa. 33.

Iam. 2. 19.

πνευμα-
δουλείας.

πνευμα-
δουλείας.

in the world: and this feare is a punishment of home: therefore it may be called, the gift of God, but giuen in reuenge, as we giue blowes to the peccant person.

Others, by *feare* in this place, vnderstand that *feare*, which is at a mans first conversion: Or comparatiuely: For they (say they) vnder the Gospell had lesse feare, then those that were vnder the Law; and because the Scripture calleth that, often, nothing, which is not in that measure. But I rather hold the first interpretation; making carnall men the proper subiect of it.

But of power. By power is not to bee vnderstood any distinct grace, but rather a strength of all other graces. For every grace hath some enmity that must be overcome by this power. And as in the naturall body, there is a power or strength in every member: so in the Spirituall body, an ability of each part, to the welbeing of it.

And of loue. Naturall affection is not here ment; but that which is Spirituall: and seeing our Apostle sets it downe indefinitely, and without its object; we may expound it of Loue to God and man.

And of a sound minde. Some turne the word *Sobriety*. As if the Apostle had meant it, of meates and drinckes: But I vnderstand it, of a spirituall sobriety; the which hath in it two things. 1. Soundnes of iudgement. 2. Moderation of affection.

It stands thee in hand, my Sonne, to stirre vp the grace of God that is in thee, to looke diligently to the worke of thy Ministry, and not to be idle; or ashamed of the testimony of our Lord, the Gospell of Christ; inasmuch that the Spirit of bondage (which the viregenerate are possess withall) is tooke from thee; and the Spirit of power, and loue, and of a sound minde, to aide thee, to moue thee, and to direct thee, (the which are by God conferred and onely giuen to vs his peculiar and adopted children) be imparted vpon thee.

N

And

The Metaphrase.

The Deducti-
on of
Doctrines.

Doct. 1.
Io. 11.9. &c.
1 Cor. 16. 13.

Reas. 1.

Math. 16. 25.

Rev. 21. 8.

Use 1.

Use 2.

Ioh. 11.

And now, if we consider the words as they be a Reason, and haue relation to the precedent and consequent verses, then this is the first poynt, that we obserue, that,

The duties of our callings are not to be neglected.

We must goe through good report, and euil report. And not feare any contrary opposition; but quit vs like men and be resolute.

For to doe otherwise, is to bring the euill vpon vs that wee are afraid of. The Iewes would not confesse Christ because of the Romanes; who, if they did, feared would spoile their Temple. Yet was it spared? No: it was razed downe to the ground notwithstanding.

And more then this, they that be fearefull to doe that which is good, shall not inherite the kingdome of God; for without shall be the fearefull and faint-hearted; as well as the whoremongers, murderers and faithlesse persons; and shall taste of the second death.

This reprocues the timorousnes of our daies, and pusillanimitie that is in many persons. The Magistrate, like Pilate, sometimes feares the people, and so quits the guilty, condemnes the innocent: The Minister; too often, cries peace, peace, when there is a sound of much warre; powres in oyle when vinegar were fitter; and all because hee feareth the Auditors. Peter thus denyes his Master; and Pauls friends doe forsake him: Yea, this euill is but too generall vnder the Sunne.

But let it not be so with vs, Beloued: least what we most feare, fall to be our portion. Let vs be diligent in our seuerall courses: For he that walketh in the day, stumbleth not. We cry out against him that first breaketh the Rancke, & count him and call him a white-liuered and faint-hearted Souldier: then let vs avoyde, what we so much condemne and dislike in others: For that which thou detestest in another, by others shall bee as much detested, if it be found in thee also. And learne to feare God; so shall hee make all creatures to stand in awe of thee. For as Adomes serpent did deuoure all the false; so will this true feare eat vp all that is counterfeite.

The

The next thing we note out of the words is this, that,
Grown Christians have not the Spirit of servile feare.

Yet such as be lately converted and weake, have much and many troubles, and inward terrors. Carnall persons are full of despaire and feare; but men of age and grace, are freed from it (at the least) in a great degree.

For such are not vnder the Law, subiect to the curse; but vnder the Gospell of grace and mercy. Hee that varieth the object, and altereth his habitation, shall find in his naturall body a diuers operation: so they that come vnder the act of Gods loue and fauour, are freed from their former feare.

Againe, they haue the spirit of adoption; whereby they be certified, that they are the sonnes of God, and in state of Salvation. Now may they *eat their bread with ioy, and drinke their drinke with a glad heart*; for the Lord accepteth them. The fauour of a Prince, maketh the subiect merry: and shall not the loving kindnes of the most High, expell all mourning?

First, by this we may try the truth and strength of grace in vs. Are we full of terror? Doe we tremble at the euill tidings; and quake in the remembrance of death, iudgement, and hell? Then, wee are either weake, or no Christians at all: for faith and Gods fauour maketh a glad heart, and a chearefull countenance. They that are alwayes trembling, haue the spirit of feare, and cruell bondage.

And in the second place, We are directed how to expell feare, and blow away the thicke mists of terror; why, get a growth in all grace; strineto be a strong man in the Lord. Cripples are afraid of every thing; so weake Christians and wicked persons quake at the wagging of a leafe, at every litle sound.

A third thing from the former part of this verse wee gather, which is; that

Freedome from slavish feare, is no small fauour.

Paul Doth make mention of it, as of a matter of much moment, and a thing not lightly to be palled, from the which they

Doct. 2.

Rom. 8. 15.

Pfal. 13. 4.

& 112. 7.

Reas. 1.

1 Tim. 1. 9.

Rom. 6. 14.

Reas. 2.

Gal. 4. 5.

Ecd. 9. 7.

Use 1.

Use 2.

Doct. 3.

Rom. 8. 15.

Ioh. 13. 34.

they were deliuered.

Reas. 1.

Gen. 3. 10.

Because its a fruit of sinne, and an heauy curse incident to the wicked. For if man had not offended, he had never feared either the remotion of good, or the infliction of evil; the proper objects about which this passion is conversant, exercised.

Reas. 2.

Psal. 39. 11.

Besides, doth not this feare wound the Spirit, eat and gnaw out the very heart, consume the bones, dry vp the marrow, and make the face looke pale, wanne, grieufully, ghostly, and the whole body to consume and wast away.

Reas. 3.

Heb. 12. 14.

Gen. 4. 14.

And is it not an opposite to boldnes, hope, ioy, and that inward peate, that passeth all vnderstanding? For no Chastisement, of this kind, is for the present ioyous, but grievous. What can pierce the soule more, then this dart? enter so deeply into the secrets, as this keene arrow? Let Cains flight further confirme it; and our owne experience speake the truth of this thing.

Reas. 4.

Ioh. 3. 1. 2.

Luk. 19. 21.

Gen. 30. 11.

1 Sam. 28. 12.

Math. 26. 59.

Fourthly, doth it not hinder a man from the doing of many good duties? why doe we run from God? often lay his honour in the dust? forsake our brethien? deny the truth, and omit diuers good actions, holy exercises? Why? feare constraines vs. Why did Abraham call his wife, Sister? David saie himselfe madde? Peter curse and bannie? Oh! it was a slavish feare, that produced these effects.

Use 1.

Then let such as are freed from it, prayse God, and repute it no common favour: Freedom from this euill is either thankf-worthy, or nothing. You that sometime haue felt the force of it, cast your eye behind you, and forget not the dayes of old: What would not a man giue to be rid of this guest, when he lodgeth in the house of his heart? Nothing would be too deare at such a season. And shall God dispossesse him, and we proue ingratefull? well; take heed what thou doest; for God can cause him to returne with a double sting, and vexe thee more then in former time.

Use 2.

And here we must learne to avoyd all occasions, that may procure it; and to vse the meanes that will expell it, driue it away. Take heed of the omission of good, or the least com-

mission

million of euill, for these two, be the naturall parents that produce it, conserue it. For as every body hath his shadow, each Bee her sting, so every sinne hath sorrow for his attendant; wouldst thou sleepe securely, lay thee down in peace, lue with ioy, and dye with comfort? Then learne to doe good; cease from euill.

Here is yet another poynt to be noted, out of Pauls manner of reasoning. Why doth he couple himselfe with Timotheus, saying, *for God hath not given us, and not thee?* I take it, to encourage him the more to stirre vp the gift of God in him: whence obserue, that

There is a wise handling of a matter to be observed in the promouing of others to good duties.

It is worthy of our consideration, to marke how our Apostle sometimes seuereth himselfe, sometimes coupleth himselfe with others in his Exhortations, Prouocations, Reprehensions. Why did Paul say to the Centurion, *Except these abide in the ship, ye cannot be safe: and not we cannot be safe* Act. 27. 31? The Reason shal be a Reason of the Doctrine. For otherwise his words would not haue tooke so deepe impression: For if he had said *we cannot be safe*. Then they would haue peradventure objected, that Paul said so for his owne safety; but excluding himselfe, they might Coniecture, that God, though they perished, would saue him another way. And thus did our Lord, by his wisdom put to silence the Pharisees in his Reasonings.

Again, when we haue used the likeliest course in our proceedings, for the effecting of a thing, we shall haue the greater hope of the end, we aime at; And if we be preuented, yet the remembrance, how we obserued the best and wildest way wil be of great force to comfort and content vs; Every wise Christian and daily workman, know the truth of this by daily experience in their proceedings.

In the use of this, we are confirmed by the discretion of Preachers, and private priuies, who obserue no wisdom in their prouoking of others to good duties, and thereby rather hurt, then helpe others, with whom they

Doct. 4.

Neh. 3. 3.
Act. 22. 8.
26. 27.

Reas. 1.

Mark. 11. 30.
&c.

Reas. 2.

Ester 4. 16.

p. Ho C
Use 1.

they haue to deale, in the way of Godlines and honesty. What wilde fire shall you sometime see to fly from the Altars in the Temple? what indiscreet carriage and gesture? incompounded and indigested phrase from the Pulpit? And a great deale of passion: little compassion? The same is often seene in the Auditors also; in censuring the preacher, condemning of his method, manner of deliuey, his deduction and prolecutiō of doctrines. Is this to honour an Elder? to admonish him as a father? is this wise and Christian dealing? And, let but one once haue a little life, and true light, he is crying out against all men; condemning blindness to the Center of darkenes. These haue forgotten, what they sometime were; and, though they haue zeale, yet its not guided by knowledge, discretions, and so there Actions worke no Reformation, but Deformation.

Let vs then get wisdom in the guiding of all our speeches, and perswasions. Imitate the thresher, when thou art to deale with thy Brother; who first Tappeth his Corne in the sheafe, before he lay on greater stroakes; for else the good graine would fly into euery corner, and the straw not endure the flayle: so, begin by degrees with another; and when he will endure Tapping, then smite harder, or else thou dost but labour in vaine.

And thus we cometo the second branch of the Verse.

But the spirit of power, and of loue, and of a sound minde.

These words haue a three-fold consideration. 1. As they haue relation to the former verse. 2. As they are opposed to the spirit of feare: and 3. As they one depend vpon another.

But first we will handle them as they be absolutely considered in themselves; where we collect, that,

Gods people haue the spirit of power.

Had not the Poastes of an house neede to be of heart of Oaker Gods people should be as Gedeons children, euery one like the faunt of a King; or Davids worthies, men of valour, mighty, and strong; able to turne the wheele ouer the wicked, to smite them, with the sword of the word, byps, and thigh.

thigh. Was not *Jeremiah* a defended Citie? an yron pillar? a wall of brasse. *Ezechiel* had his face made strong? his forehead like the adamant? harder then flint. *Michabab* was full of power, iudgement, strength? *Barnabas* of faith, *Steuens* of the holy Ghost. *Ier. 1. 18. Ezech. 3. 8. 9. Acts. 7. 35.*

First, Preachers haue the spirit of power: else 1. How should they studie, preach, watch, and pray? 2. Withstand all oppositions? 3. Boldly reprove great obstinate sinners? for sound preaching will haue much resisting, *Iudas* will be betraying, *Alexander* withstanding, and drunkards railing, balladizing. 4. And will not the deuill play his part, who is strong? And all private persons haue this power.

1. Else, how should they resist all naturall weaknesse in them, which hinders the cheerefull performance of good duties? 2. Overcome all outward impediments, they shall meet withall? 3. Support the heauie burden of affliction, which is a concomitant of the Gospell? and 4. Without fainting indure to the end? Weake travellers will soon be tired, feeble professors quickly foyled.

And here is condemned those, both Preachers, and people who haue it not themselves, neither can indure it in others. We commend the deep-mouthed hound; the shrill sound of the trumpet, the lowd report of the piece, yet cannot away with, care not for, the spirit of power, & resolution in a Christian. Nay; is not the drunkard, who is *mightie to powre in strong drinke*, applauded? the great bealts and huge Buls of *Bashan* for pushing, and goring one another, admired? Why, then, should not the spirit of power in Gods people be regarded, extolled? Is not power appropriated to God? Did not Christ *speake with authoritie and power, and not as the Scribes*? Is not this recorded for his praise? then where be mens wits? are they not besides themselves?

Wilt thou heare me? or wouldest thou be reputed Gods? then strue for this strength, procure thou this power? for is it not a grace of the spirit? are not they that want it subject to slavish feare? what can be of more worth? stand thee in greater stead another day?

Reasons.

1 Cor. 16. 13.
Eph. 6. 10.
Coll. 1. 11.

Reasons.

Use 1.

Iob. 9. 4.

Mat. 7. ult.

Use 2.

For can a Souldier be too strong? a traveller over well limbed? then may a Christian be too well fenced, armed. Must he not wrestle with *principalties and powers*? combat with the *sonnes of Anak*? tread upon the *Lion and the aspe*? and who can tell what weight may be put on his shoulders, for time to come? will wee not provide our beast for a long journey? rigge our ships for a rough passage? build them strong for a long voyage? bend our staffe before wee leape? and shall we neuer fortifie the inner man? repair the battered bark of our soules; nor try the truth of that stile, which must helpe vs to heaven? Wherefore, gather spirituall greatnes, strue for this strength, and purchase this power by all meanes possible; and that thou maist doe these things.

How the spirit of power may be procured.

1. Endeavour to see thine owne weaknesse: when men thinke they want nothing, they will not care for any thing. If we truly did discern our infirmities, we would then labour for strength and stabilitie. But ignorance in this, makes men like Peter full of presumption.

2. *Auoyde sinne*: For as the more we bleed, the weaker we become, so the more we sinne, the lesse power haue wee: hee that sinnes weakeneth this spirit of power, and pineth away.

3. *Mortifie the flesh*: for that is an opposite to this spirit. Weaken the weeds, and the good corne will flourish, so crucifie corruption, beate downe the old man, and the new will grow strong, and ouer-master him.

4. *Strive to encrease thy faith*: For as that groweth, thy strength will come. The more naturall spirit, the more corporall power; so the more spirituall strength and ability, by faiths increase. For as naturall actions are said to proceed from the one, so may all spirituall seeme to flow from the other. No spirit, no motion, no faith, no power.

5. *Censure not the weak*: doe not count him as nothing, lest the Lord strengthen him, and weaken thee. And what hast thou, which another hath not, that thou hast not receiued? This is a foule euill in our dayes; and haue not such

1 Cor. 4. 7.

beene

bee met withall: yea, God often lengtheneth such blood,
who are so ranke cenſurers of their weake brethren: *1 Cor. 13.*
6. Ife that power well, that God hath imparted unto thee: for
by uſe it will growe; and to ſuch, more ſhall be giuen. God
will not giue addition, & augmentation of ſtrength, when
as he ſee the abuſe of that we haue. *1 Cor. 13. 8.*
7. Add to all theſe, often make arieſt prayer, trying in the
the Prophet, ſtirmly ſuſtain him. *O Lord, with thy ſpirit, (as*
ſome read) *a Princely ſpirit. Pſalm 51. 13.* For, Prayer, like
the ſtill dew the tender Plants, will cauſe a growth of ſpiri-
tuall ſtrength.

And of loue.] Loue, being here related indefinitely with-
out its object, will giue vs full ſcope to treat of it at large.
Firſt, then it ſhall be noted: that,

The children of God haue the ſpirit of loue. *1 Cor. 13. 4.*
This grace, by the holy Ghoſt, is ſhed abroad in the hearts
of all good Chriſtians, whether publique or private perſons;
not one, who is borne againe, wants it. *Rom. 5. 5. 1 Cor. 13. 8.*

For what we had by Creation, we haue (in part) by Re-
generation. Shall not the ſecond Adam Chriſt, recover for
vs by Redemption, what we were ſpoiled of, by the firſt A-
dams tranſgreſſion? The Apoſtaſie, and Anaſtaſie, fall, and
riſing againe, are equall in this, though not in the latitude
of their object: for the fall was of all, the reſtauration is but
of ſome. *1 Cor. 13. 9. &c.*

Again, Chriſtians are members of Chriſt, and from that
vnion, haue, of his fulneſſe, receiued grace for grace. Had A-
dam ſtood, all his ſeed had participated of what goodneſſe
was in him; & ſhall not thoſe that be regrafted into Chriſt
doe the ſame in truth, though not in meaſure? If it were
not thus, why ſhould they be ſaid to be partakers of the di-
vine nature? *1 Cor. 13. 12. 2 Pet. 1. 4.*

And haue the children of God loue? Wouldeſt thou then
be one of them? Firſt, Learne what loue is; and ſecondly,
Striue for it.

*Loue is an Act of the Will, embracing with delight whatſoe-
uer is ſuſtained by the underſtanding.*

Doſt. 6.

Reaf. 1.

Reaf. 2.

Verſ.

Loue defined.

In this Description are six particulars: whereof we will speake in order.

First, I say, its an *Act*. For, 1. all Divinitie is practically, and consists not in a bare and naked speculation. And 2. if loue were a passion, (as some will) and not an action, then the promise should belong to the suffering *Patient*, not the working *Agent*, the which were absurd: for its a more blessed thing to *love*, than to be loved; because the lover hath a promise for his action; but the beloved person none for his passion.

Secondly, And it is an act, of the *Will*, not of the tongue or hand; for, 1. Divinitie is the rule of the *Will* immediately, though of the whole man mediately. 2. Againe, if loue were not an act, arising from the will, but from an affection seated in the heart (as the most hold,) then should loue cease in the Saints at their deaths, and the Angels never haue it, the which may not be admitted.

Thirdly, In the third place, we affirme, that *this act embraceth the object beloved*. For, 1. The nature of loue is to unite it selfe to the thing loued, as the hand taketh hold of what the eye beholdeth. And 2. should not the Will after its extension be conioyned to the object affected, it would never be at rest and settled. 3. Hatred reiecteth; therefore loue embraceth.

Fourthly, It embraceth *with delight*: for, 1. As every flower hath its smell: so every action in Divinitie is accompanied with delight, and comfort, none excepted. 2. Besides, the Will doth imbrace whats offered to it as good, and the fruition of a good thing must needs breed delight, else nothing can.

Fifthly, *Whatsoever*: Here note the latitude of the object of loue; for it may be either truth or error, good or euill, person, or thing, by accident; and the reason is, 1. In that the vnderstanding may present to the will an apparant truth, for the truth it selfe: As the silly fish catcheth the counterfeit flie for the naturall, through misapprehension. And 2. the will may be so much corrupted, though it be not deceived;

ued; that it may with delight embrace the thing that is evil, as we may see in wicked men and devills.

Sixty, Whatsoever is, first approved by the understanding. In this sentence, we see the order of the wills act; for the understanding precedes it in acting, as the eye the foot. The reason is: 1. because of an unknown thing, there can be no love or desire: and 2. as whatsoever is in the inward sense, was first in the outward: so whatsoever thing is in the will, was formerly in the understanding. It is with the inner man as with the outward: The eye may be compared to the understanding, the feet likened to the affections, and the hand to the will: the eye beholds the object, the feet carry unto it, and then the hand takes it by acting: so the understanding judgeth, then love covereth; and the Will as the hand worketh for it, if it be not possessed: if it be, then it endeavour to retain it still. Now from this that hath been said, many things may be deduced.

1. That, *They that know not God, cannot love him*: Ignorant persons have not the love of God. For from the understanding proceeds sound affection, and there is no desire of what we know not.

2. That *Error in the understanding deceiveth the affection*: for love takes things as they are presented, and judged; if the one be deceived, the other is also. This is manifest.

3. Besides, I conclude hence, that, *The affection is more worthy than the understanding; and the Will, than both*. For, that which is for another, is of less dignity, than the thing for which it is. The Sabbath was for man; the Woman for man; therefore Man is more worthy than either.

4. Moreover, this followeth also, that, *The affections do immediately attend the understanding, as we receive objects; and are in the first act Patients*: so, then they importune the Will, like an earnest suiter, to worke for what they affect: for the Will commands them actively. When God workes to man, he begins at the outward and inward senses, and ends his worke at the Will as the Center. And, when man workes to God, and for him; his act begins at the Will, but

Corrolaries
from the de-
finition.

Trials of the
Love of God

but ends at the externall and extreame parts and members.

5. In the next place, it will follow from the fore going definition; that; *They who love God, have inward joy: for love alwayes receiveth its object with great delight.* And little doth the world know, what melodie, the children of God have in their hearts: no stranger can intermeddle with their joy. For from the best intellect, and best object, proceeds the most comfort; and the faithfull have both.

6. And lastly, we may safely gather, that, *Such people as doe not embrace the Lord, and endeavour not still to be united to him, did never truly love him.* For the nature of love is to be alwayes present, and to become one with the thing (hee loveth). Christ, loving vs, became Emmanuel, God with us, and hath promised never to leave nor forsake us. And if Jacob affected Rachel, he would be espoused to her. For by marriage they are made one flesh, vnited in the nearest bond.

In the next place, we come to handle Love, as it hath relation to its object; Whence we may note: that,

Gods children love God.

This is a short point in words, but long in worke; soone proued, of many confessed; yet of a few practised. *Psalm 46. 7. 73. 28. 97. 10. Col. 3. 14. 1. 4. 19.*

Reas. 1.

For, they have the best intellect; therefore affect the best object; which is God: the acutest eye covers the choicest colours; the quickest sence, the sweetest smell; so the best understanding the best object.

Reas. 2.

Againe, they preferre many Petitions to him, and he granteth their desires, by the remotion of euill, and the donation of good: Hence, *David, I loue the Lord, because he hath heard my Prayer: will we not love him, that neuer denies vs any thing we request? Psalm 146. 1.*

Before we apply the point, we will lay downe some sound signes, inseparable properties of this love.

Trials of the
loue of God.

What thing doe we see in God, worthy of our affection? When the sonnes of God, saw the daughters of men to be faire, then, they made choyce of them: Doe we loue his attributes of mercy, and knowledge, and presence, and iustice?

for

for he that loues God, loues all that is in God, and seeth nothing but good in him.

2. Doe we desire to be acquainted with him, and he with vs? For this is the propertie of true affection; that as we know, and would better know him whom we affect: so we would be knowne of him, that loueth vs: they that are strangers in this, are strangers from the grace of loue.

3. Would we haue God to loue vs reciprocally? For if we loue any, we would be equally affected of him; els our loue should be lost, and our ioy not full. Is it not so betwixt friend and friend? how should it be otherwise than betwixt the sonnes of God, and their heavenly Father?

4. Furthermore, if we loue God, we then desire to be like him. 1. In nature, being conformed into his image. 2. In actions too, into the consimilitude of his proceedings. For we haue such a deepe consideration, and good perswasion of what we affect, that we thinke all perfection to be in it, and to flow from it.

5. Againe, they that truly loue the Lord, thinke all others should doe the same. See this in *Mary*; she thought others mindes were busied about no other thing, but her Lord; the Church in the *Canticles* did the same. For they see admirable things in the object beloued, so be desired.

6. In conclusion, if God be affected of vs, we will vse all meanes to please him, to retaine his fauour, and doe nothing to discontent him; yea, the nature of loue is such that it reioyeth greatly, to haue any occasion offered, whereby it may manifest its vnfeigned affection, to the subject beloued.

And are these things true? then vndoubtedly the loue of God is rare in the world: it is not like fire, kindled on the hearth of euery mans heart; or grasse that groweth in each kinde of ground. Euery one will cry, he knoweth as much as the Preacher can teach him: viz. To loue God above all, and his neighbour as himselfe. But, what admirable things doe these see in God? What desire haue they to know him, and be knowne of him? that the Lord would loue them: or they

Ioh. 20. 15.

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Mounts to
Ioh. 20. 15.

Vse 1.

to become like him in person, and action? doe they wonder that others do not loue him? take they care to please him in all things, to offend him in nothing? the contrarie is manifest: Wherefore, whatsoeuer they bragge and boast, the loue wee speake of, was neuer slied abroad in their hearts: this herbe is a stranger from the garden of their mindes. Be not then de- ceiued; for if these things be not, in truth, though not in degree, found in thee, thou art an hater of him, and a louer of profit and pleasure, and not of *God*. *Dauids* heart gushed out *teares*, when others kept not his law: these themselves rent his precepts, like the vaile of the Temple, *from the toppes to the bottome*: *Dauid* set him alwaies at his right hand, these neuer haue him in their *thoughts*: *Dauid* trembled at his word; these feare not to sweare by his holy name. *Dauid* did meditate of him day and night; these cry, *Depart from me, we will none of thy wayes*. *Dauid* made songes to praise him; these write bookes, and coynecoathes to dishonour him: *Dauid* bad the louers of *God*, to hate iniquitie; these call others to commit all villany. Shall they then haue *Dauids* portion? nay, how can they escape swift damnation?

Vse 2.

In the second place, seeing wee haue scene what it is to loue the Lord, and the true attendants that accompanie the same; let vs neuer be at rest or quiet, vntill these letters of loue be engrauen on the tables of our affections, and imprinted in the leaues of our mindes; and to moue thee to this, take these directions following.

Motives to
loue God.

1. We must of necessitie loue something; for as no place in nature will admit of a vacuitie, so all mens affections will couet some obiekt; then loue God, for hee is the best thing. Take what goodnesse is in all the creatures, its no more equall to him, than a drop of water to the whole Ocean; he is all faire, and there is nothing valouely in him.

2. Consider also, what a neere union is betwixt vs and him, hath not he tooke vpon him our nature? married vs to him- selfe? is he not bone of our bone, and flesh of our flesh? and shall not this moue vs to loue him? what neerer? or more honora- ble bonde? what can be of greater force to allure our affec-
on?

on: shall the creator thus stoupe to the creature, and we not loue him?

3. They that loue him, shall not lose their labour: and is not this something? sometime we loue him, and her setting on our affections as the Bee her sting; but lose our labour; and, as Paul of the Corinthians, are lesse beloued; the which makes vs to cry, my sighes are many, and my heart is beauiſe. But loue God, and thou shalt be beloued; for in this loue is no losse.

4. He onely can giue vs content: For as the foote is neuer stable, till it be pitcht on firme Land; so our affections are euer wauering, vntill they be fixt on God; who is the first Being, the sustainer of the soule.

5. Call to mind, how he hath loued vs: Shall he chooſe vs from eternity, and we reiect him in time? Nay, rather, let his loue to vs, worke in vs a reciprocall loue of him; and so it will, in all his chosen: let me but giue warmth, to my clothes and shall I not receiue heat, by way of reflexion?

6. He is alwaies with vs, in vs, and neither will, nor can be absent from vs; What a griefe it is; experience tels, not to bee present with the thing beloued. This distion, like Reubens, causeth many thoughts of heart. For personall presence; when friends affect, aboue all things is desired, and here onely, and no where else, it is to be obtained. Ne thinkes these thinges, should like the Load-stone yrons, draw and knit our hearts vnto the Lord, were they well weighed. But if all this will not, let vs further consider this; that, if he be not the object of our affection; we shall be the subjects of his eternall wrath and indignation.

This may suffice, to haue beene spoken of loue as it looketh towards God: now we will handle it, as it hath relation to man, where we obserue, that,

The Children of God, loue one another:

This point is but short in speech, but long in practise: we must owe nothing to any man, but that we loue one another. Loue is a debt alwaies to be payd; yet euer to be owing.

1. For are they not sonnes of one father? 2. Members of one body? 3. Temples of one spirit? 4. And heires of one and the

Doct. 8.

Mat. 22. 39.

Rom. 13. 8.

Psal. 16. 3.

Io. 15. 10.

Reasons.

the same thing as 5. Doth not the image of God shine in them?
6. And are they not beloved of him? And shall the creator
forget that, which the creature will not?

Use 1.

What then shall we iudge of some among vs, that scorne,
deride, persecute, and thinke they doe God good service, in
putting of his Children to death? are these the sonnes of
the most high? or rather be they not bastards? have such
the spirit of love, who hate the holy? despise the most sincere,
religious? verily, they are as yet, strangers and aliens from
the household of faith, and common wealth of Israel.

Use 2.

Learn how we are to loue one another, that we deceiue
not our selues in this dutie, thinking we loue, when we doe
nothing lesse. Rule is, As thy selfe. *Matthew 23. 37* The
rule whereby we loue our selues, must be the same in louing
one another; and this may appeare either affirmatiuely, in
what we will doe for our selues; or negatiuely, in what we
will not doe to our selues: for the first, affirmatiuely.

1. A man will clothe himselfe. 2. Feede himselfe. 3. Lodge
himselfe. 4. Praise God, and pray to God for himselfe. 5.
grow in; and gather grace for himselfe. 6. And for heaven,
he will daily prepare and fit himselfe.

For the second, Negatiuely;
1. A good man will not quarrell with or kill himselfe. 2.
He will not steale from and rob himselfe. 3. Not lye and
beare false witness against himselfe. 4. Hee will not vrge
and carouse to make drunke himselfe. 5. He will not slan-
der and discredit himselfe. 6. And lastly, he will not goe to
law and sute with himselfe.

Quest.
Resol.

But may not one Christian goe to law with another?
Yes, but if it may be, hee must preuent it. And that by
dealing with his aduersarie hand to hand, prouing if he may
preuaile.

Then, if not, tell the case to two or three, to see if they
can end the controuersie. 3. But if these two waies faile;
then he must call be elders of the Church; the which, as some
will, are the Presbyterie; others, all the settled congregation;
and if they cannot make peace, then may a Christian goe to
law,

law, elſe, (it ſeemes) not: for Paul checkes the *Corinthians* for going to law, one brother with another. But hauing vſed all the former meanes, account him thy aduerſarie, a *Publican*, and no brother, if thou canſt not winne him, appeaſe him.

1 Cor. 6.

The ſecond Rule, whereby we are to loue one another, is *As Chriſt hath loued vs. Ioh. 13. 34.*

1. For order; Chriſt loued vs, before we loued him; for we loue him, becauſe he loued vs firſt; ſo ſhould wee loue our brother, before we be beloued of him.

2. In the end; he loues vs to doe vs good, not that hee receiues good from vs. As *Iob* of righteouſneſſe, ſo we ſay of loue; Our loue may profit the ſameſt man; but if we loue the Lord, what retriſt can be at our hands? *Iob. 35. 7.*

3. It muſt be in ſinceritie; that is, not in hypocriſie, or diſſimulation: our loue muſt be pure, not mixed, not in word, but indeed and truth.

4. And we muſt haue regard to the degree of loue: Paul tells vs of the height, bredth, depth, and length of his loue; and this, will thus better appeare, in theſe things.

1. He being God became man, that by this his pouerty, wee might bee made rich: What a degree of humilitie was this?

2. He died for vs; and herein is the loue of Chriſt made manifeſt. For greater loue than this, can no man ſhew, to lay downe his life for his friends; Nay, for vs, who were his enemies.

3. Chriſt loued vs without meaſure; for who can limit his loue, and ſay, hither came it, and no further? this is a great bredth.

4. And he loueth vs for ever; in perſecution of wicked men, temptation of Sathan; nor yet the infinite wrath of his father could either ſtay or interrupt it; heres the length of it. without end it is; from eternitie, to eternitie hath bee loued vs, and the quantitie of it, is vnmeaſurable.

Should we trie the loue of our dayes by the firſt rule, wee ſhall finde but little: if by the ſecond, much leſſe; for who clotheth his neighbour? may not many a member complaine with the head, they haue parted my rayment, and on my garments

garment haue they cast lots? We haue few *lobes*, or *Dorcas*, that make coates to cloth the poore. Shew me the man, that if his neighbour be hungry, will giue him meate, if he thirst, will make him to drinke? so our backes be clothed, and our bellies filled, we forget the afflictions of *Ioseph*. How farre might we trauaile to finde out a *Centurion*, who hath built the poore a *Synagogue*? a *Paul*, who will make mention of his friend *Timothe* in his prayers, night and day? Where is he, and what is his name, that growes in grace himselfe, and seekes to enrich others with that treasure? With I doe, that there were not some, who euie the *Prodigall*, for his returne; and that thinkes too much grace, makes men madde. But for preparing a place in heauen for his neighbour; let him be one of a thousand, that minde matters of that nature: so that wee may say true, *loue* in these dayes is litle and very cold: many cry they haue it, who neuer yet sought to know it.

And shall we once imagine, that they who quarrell and kill? robbe and steale? sweare and forswear? drinke and be drunke? slander and reproch? contend and goe to law, as the yong man, (if he lyed not) kept the *Commandements* from his youth vppward, that these loue their neighbours? Nay, doe they not hate themselues? To all these I may say, how dwelleth the grace of loue in you? Such (wee heare say) haue learned all that the Preacher can teach them, viz. to loue God aboue all, and their neighbours as themselues; when as they are without naturall affection, and haue no sparke of this grace in them. But were Christians tryed by the second rule; that is *to loue one another as Christ hath loued vs*; we might cry out, *helpe Lord, there is not such a man left*: for we will not loue, where we are beloued; our loue is for goods, not for doing others good; and if we haue any of this water shed abroad in our hearts, Oh! how is it mixed with mudde? truly, our loue is short and shallow, weake and often interrupted. It is hardly kindled: soone quenched; beginnes with a flame, but suddenly ends in smoke and smother. We haue little fewell, much quench-coale; a droppe

drop of water, will extinguish our loue; a small puffe, will put it out. Our affections are like a lime-twigge; to day, they catch a fowle; to morrow they will not hold, the softest lightest feathers; so that *in my heart, I had almost said; all men are liars*, who say, they haue it; for, theres none that hath it; No, not one. Wee talke of it; and of professors; but let our loue be weighed at this ballance, it will be found too light; and not many amongst a million, to haue any of this fire on the hearth of their hearts for all their boasting. Wherefore let vs try our selues, whether we be in the loue or no: for either we haue in possession, or at the least in resolution, what hath beene said, else, we want the *loue of God and of man*. Now, if thou finde it in thee, after due search; blesse God for it; follow it, keepe it, and increase it still. But if not, let these motiues following, induce thee to pursue it.

1. He that *loueth not his brother is a murder*; and we know that *no murder* hath eternall life, abiding in him.

Motiues to loue one another.

1 Io. 3. 15.

We account murder a fearefull thing; why? all that loue not as we haue said, are guiltie of this foule sinne, and one day shall be arraigned, and condemned for it.

2. By loue thou maist try the truth of thy new birth; for he that loueth his brother is *borne of God*; and is not this worth the knowing? 1 Ioh. 3. 10.

3. Without this loue, thou art but a dead man, odious, in the eyes of God and man; *he that loueth not his brother, is dead till now*: who would bee dead, among the living? how nature abhorres it, we perceiue, when we view but the dead corpse of our dearest friend.

1 Ioh. 2. 9.

4. Finally, *loue will expell feare, and make a man bold against death, & the day of iudgement*. Why doe so many Christians tremble and feare? why doe they shrink and shudder at the remembrance of death? alas, they want loue either in truth or in degree; for perfect loue (like wind the chaffe) *drineth away feare*. And know this, that he who harbour-eth hate in his heart, is often struck with horrour: but hee who maketh *loue his guest*, is filled with boldnesse. For hee that loueth his brother is Christs Disciple, and hath a portion,

1 Ioh. 4. 18.

on, in all the prayers of the Saints; what need then such a man to feare? Then get loue, and forget not, and if thou doe but overtake it, at the day of thy death, it will recompence all the paines, thou hast tooke in thy life.

And that thou maist loue thy brother, obserue these directions.

Directions
for Loue.

1. Banish selfe-love out of thy heart: say vnto it, with indignation, get thee hence, and thou shalt be a sign of thy sin.

2. Get a good understanding of the worth of a Christian: For knowledge of that, (like a Bee her sting) will set on our affection.

3. Take a view of the best things in thy brother, winke at the worst: He that would alwayes pore on the defects in his owne person, and not eye the best, will in time hate himselfe.

4. And last of all, consider that Christ comes to thee, and is in thy poore brother: A Balaam will not beate his beate, if once he perceiue, the Angell of the Lord to be in him, & speake by him.

More might we adde, as 1. Labour to be united with Christ grafted into him; so shalt thou be like minded, and receiue of his fulnesse, grace for grace, affection for affection. 2. Striue also to loue God: For as a greater circle comprehends the lesser, so doth the loue of him, the loue of all his children.

Thus hauing finished our discourse of loue, we come to speake of a sound minde. And out of the diuerse readings, or severall interpretations, we may deriue a double doctrine first, that,

Doct. 2.

Christians haue sound mindes.

Iudgement, wisdom, vnderstanding is the portion of euery Christian; Godly men are not like moles, but resemble the glegge eyed quick sighted Eagle. Isa. 56. 10. Hos. 6. 6. Mat. 23. 16. 17. Pro. 19. 2. 3. & 30. 2. Eph. 4. 23. Col. 1. 9.

Reasons.

1. Else, how should they wisely be directed in all their actions? A sound minde is to the soule, as a quick eye to the body.

2. And doe not good things often goe masked vnder bad names?

names? euill clothed with glorious titles? Now, without a *good iudgement*, truth cannot be discerned, error discovered.

Also, *by it*, are they taught, what they may, and what they may not doe, in their callings. For *all things lawfull are not alwaies expedient*.

Moreouer, *by it*, they conceiue of their owne abilitie, and is not that needfull? What more common euill in these times, than to presume about our strength?

Besides, when many good actions meete together, like the sunne and Moone in one line, (as sometimes they will) *a sound minde* doth direct, which is best to be done, which not, for the present.

And is it not *that*, which teacheth them to obserue all due circumstances, order, manner, in doing of good for the excellencie of a thing, is *in the well-handling of a matter*.

This confutes the doctrine of the Papists, who lull men in ignorance, and maintaine it to be the mother of deuotion. Why had the Apostles all *tongues*, but to teach all nations, to get sound mindes?

Also, it reprobeth those Preachers, that take vpon them to teach others, yet neuer learned the truth themselves: *Such (saith God) shall be no Priestes for me. Hos. 4. 6.* Nay, he threatneth further to forget their children.

And it condemneth the vulgar sort, who liue in all kinde of ignorance, neuer strining to be made *wise for their salvation*, to discern betwixt good and euill; when as concerning the time and meanes, they might haue bene teachers of others, they haue yet neede to learne the principles of religion. *Heb. 5. vers. 12.*

In the last place, let all, who would be reputed Christians get sound mindes; be not like children, but men of ripe age. Are not men without this, compared to fooles; madde and frantike persons? Who laugh, when they should weepe, account friends, for telling them the truth, enemies; kick against the prickles; thinke, being bastards, they are borne to a kingdom; and deceiue their owne soules? What is a man with-

3.

4.

5.

6.

Vse 1.

Vse 2.

Vse 3.

Vse 4.

out a *sound minde*, but a very beast, led by lust? not considering of times past, present, or to come. When these return to their wits, like the *Prodigal*, will they not be ashamed? what doe such but abuse the best things, to the dishonour of God and their owne damnation? wherefore, get knowledge, strive for a sound minde; for *men of understanding, are of excellent spirits*. And for our furtherance herein, wee will set downe, what a sound mind is, and wherein it consisteth.

A sound
mind defined.

A sound minde, is the minde guided by the arte of Logicks, that is, the true rules of Reason. For every good Logician hath a *sound minde*.

God hath giuen to man Reason, which is the verie cie of the soule; and to guide this reason, hee hath appointed precepts, the which if he follow, hee shall *doe well*. For, as it were to no purpose, to haue an eye, if he had no obiect for it; so in vaine to haue reason, wanted he rules to guide it. And God hauing made man, and all things for man, hath giuen him an eye to see them, and how by rule to dispose of them. And this must be noted; that the rule of Reason, crosse not the precepts of *Divinitie*; for they will stand together, though somethings in *Divinitie* goe beyond our reasonable apprehension. For in the word of God, there is, 1. *Truth* 2. *Goodnesse*. Truth is the obiect of reason; Goodnesse the obiect of the will; hence, the will is more noble, than the vnderstanding from the goodnes of its obiect.

Note.

A distributi-
on.

And for our better proceeding in this wee haue in hand, we may consider a *sound minde*; 1. In it *selfe*; or 2. In respect of its *obiect*.

All things in the world may be said to be, primarily the obiect of *Reason*; for as the eye hath all creatures & colours visible, for his obiect: so all arts, or the irradiations that proceed from them, first reflect on the glasse of mans reason or vnderstanding. And as the eye guides the hand, so reason guides the will. The cie, in order of naturall operations, directeth the foote and the finger; the cie of reason, in morall actions, guideth affection, and the wills faculty. And as the hand and foote guided by a dimme eye, doe often worke

worke and moue a milfe; so the will and affection, misled by the darknesse of reason, operate and doe things not convenient,

And obserue further, that as the eye of the body hath diuerse seuerall acts; so hath the eye of reason; the which some call *Intellectuall vertues*. I thinke they be distinct acts of reason, arising from the variety of the object, about the which its conversant.

5. Intellectuall
vertues; all
defined.

First, *Intelligence*; which is, that act of reason, whereby we vnderstand *every particular concerning every thing*.

1.

Secondly, *Science*; which is that act of reason, whereby, we know *all truth in all things*.

2.

Thirdly, *Sapience*; which is, that act of reason, whereby we understand and perceive, *what will follow from every thing*.

3.

Fourthly, *Prudence*; which is, that act of reason, whereby we obserue *the fittest opportunities for the effecting of all things*.

4.

Fiftly, *Art or Skill*; which is that act of reason, whereby, we know *how to effect every thing most skilfully*.

5.

Or, the first act of reason, is to see simple arguments without any relation one to another. The second act, how one depends on another, as cause and effect, absolutely; subiect and adiunct after a manner. The third act, is discerning of what will follow, as the deduction of axiomes. The fourth act is, to apprehend how these are to be applyed in vse. And the last act is skill, how to dispose of all aright. For he that doth the foure first, is an artist and a skilfull artist; so that wee see what is needefull for a sound minde.

But yet we would not ensnare the tender conscience here, as though without this acute knowledge none could be saued; we rather doe deliuer this doctrine, that, man seeing his blindnesse might be truly humbled, and not boast, as many doe, of their iudgements, that *know nothing as they ought to know*; and consequently, seeke vnto God for wisdom, who giueth it to the simple for saluation. And there is no good Christian but hath, in some measure, a *sound minde*; for the *spirituall man discerneth all things*: and Christ hath promised to send them *his spirit, which shall leade them into all*

1 Cor. 1. 15.

Ioh 16. 13.

truth.

The object
of a sound
minde.

truth: Yet the best know but in part; and before they vnderstand any thing aright, God must take the vaile from the eye, and anoynt it with oyle, that commeth from the Lampe of his spirit. 1 *Corint.* 13.9. 1 *Iohn* 2.27. *Reu.* 3.18.

And now we will a litle touch the object of a sound minde, and so winde both vp together. And to these particular heads it may be referred. 1. Logick. 2. Grammar. 3. Rhetoricke. 4. Geometrie. 5. Arithmeticke. 6. Philosophie and 7. Diuinitie.

The art of Logicke, guideth *Reason*: Grammar and Rhetoricke, speech: Geometrie and Arithmeticke, quantitie, both discrete and continued: Philosophie, nature; and Diuinity the will. And a man may be said to haue a sound mind, that is skilfull in any of these arts. Further, that may not bee omitted, that Arts may be compared to the steps of a ladder; and as the lowest guideth and helpeth to all vpwards, yet it selfe borroweth ayd from none; so doth Logicke giue direction & helpe to all the other arts, yet it selfe receiueth assistance from none; and this is worth our learning to see, how one depends vpon another.

Mans messengers be
1. Loquentia.
2. Eloquentia.

God, he hath made all things liable to reason; and, that man might apprehend them, he hath tipt the creatures, as with colours for the eye, so with Logickall irradiations, for the vnderstanding to receiue instruction. Now because all things fall not vnder the act of one mans vnderstanding, and in regard he is a communicable creature, and all things made for him; he hath appointed a post (for speech is but the carriar of the truth to the person) that others might partake of all his wisdom. Grammar, like one in a plaine sute, deliuers the thing as it is, plainly: but Rhetorick, like a braue man in purple, or some cut, laced, or iagged sute, brings it more plausiblie. Thus good was God, to giue man variety of vessels, that he, with the more delight might entertaine the truth. And here you see how Logick prepares packes for Grammar & Rhetoricke; which be as Carriars to travell with truth. Where note, that Logicke may be without Grammar; and they that bring speech into Logicke, are

are in an error, greatly deceived.

For Logicke hath not to deale with speech, but is a distinct art; and speech is but the vessell by which from man to man, truth is conueied. Its true, that Logicke is in the words, but no otherwile than meate in a vessell, as a common adiunct to it; not as the forme in the matter, which is an essentiall part of the thing. Now when Logicke, Grammar, and Rhetoricke haue done, comes in, Quantity: for if Reason find it out, & Speech giue it nomination; it will be for quantitie, great or little; for number one or moe; & here comes in the vie of quantitie, discrete or continued. Thus five of the arts are passed. In the next place, Philosophie steppes in, and tels you the nature of the thing, whether hot, cold, sweete, or sowre &c.

And finallie, Diuinitie like the highest steppe of a ladder, hauing borrowed helpe from all the others, comes in, last of all, and is the rule of goodnesse. And as the vnderstanding doth apprehend truth, and fallhood; so the will embraceth good or euill. But euill comes in by accident, and is not any part of the wills proper object; no more than fallhood of the vnderstandings object, except the vnderstanding be first deceiued; and so the will embrace it as good (though euill) in appearance. And now from all this that hath beene said, we might draw many excellent conclusions.

Conclusions
from the dis-
course.

2.

First, That he who would be a profound diuine, must haue some knowledge of all the arts; especially, hee must be a logician. All men haue Logicke by nature; but knowledge of the arts precept, doth much helpe and rectifie reason. Those then are farre wide, that cry out against Logicke, as though a Logician were no better than a Magician. And they are as farre to blame, that though they approue it, yet seeke not for to obtaine it; for if the blinde leade the blinde, both fall into the ditch. I wish, this were well thought ypon, by such as take charge of Gods people, his chosen; For we do all know that a blind guide, cannot well leade others; a dumbe Dog call his companions, by barking; and an igno-
rant

Mat. 15. 14.

rant pilot conduct the ship safe to land, and preserve it from splitting.

2. Again, we may perceiue; that sound minds are not easily come by: Whatsoeuer the world may iudge. Some thinke themselves wise. With a little wit, as others doe themselves rich, with no great wealth.

3. Besides, we gather, that one Art doth not crosse, or hinder, but helpe another; no more then the steps of staires, being rightly placed, doe one another: if we thinke otherwise, its our ignorance; for God knew well how to make all things to agree, and further man in his proceedings.

4. Moreouer, its plaine hence; that there is a concretion or Composition of all Arts in one subiect; and an *Apharesis* or separation, by the distinct acts of the vnderstanding, of them. As we may see in this phrased, *All flesh is grasse*. Bring this to Logicke, here is Comparates in similitude and likeness. *All flesh is grasse*; that is, *is as Grasse*: And the Axiome is true, affirmed, generall; subiect and adjunct. Heeres also Rhetoricke, and a double trope; for *flesh* is put, being a part, for the whole; and *all flesh* in generall, for man in speciall; so that here is a twofold *Synechdoche*; part put for the whole, and the *Genus* for the *Speices*. And who seeth not the rest of the Arts, vnder the words, *grasse* and *flesh*? For here might Philolophy be handled at large. But the diuinity, when Rhetorike is remoued, and layd bare, is this.

1. That man is *mortall*: in his axiome, is subiect and adjunct.

Heb. 9. 27.
Rom. 5. 12.

2. That *all men are mortall*: for it is appointed for *all men* once to dye; and death went ouer *all men*; for *all men* haue sinned.

5.

*Bonum quod
communius, et
melius, ex-
pounded.*

Note further; that *Diuinity* is the best Art, for all serue as handmaides to their Mistresse: And here we see, that the more speciall a thing is, it may be the better; for *Diuinity* is the most speciall Art, yet the best: so that the old Rule *Bonum quod communius &c.* The more common a good thing is, the better it is, must be warily vnderstood; for the more Common a good horse is, he may be the worse. But this is a truth,

truth, that the more subordination there be of things to a thing; or of ends to an end, the better that last thing or end is: Hence God is the chiefe good; for all things are subordinate to him, he to nothing: so diuinity is the best Art; for all are subiect to it; it not to any. Wearing the suite is better, then either shaping or sewing: eating the meate, better then killing, or roasting; for they are subordinate, and make way for the other.

But I am sensible of my digression; we will therefore conclude with this, that the sound mind, the Apostle meaneth, is the true vnderstanding of such principles and rules of Religion, that are of absolute necessity, either in the right deviding and handling of the word; or for the well guiding of vs in all the duties of Christianity; Whether superiors or inferiors, or in what condition, a man be, soeuer. Now the Lord giue vs true vnderstanding in all things necessary, Amen.

There is yet a second doctrine that may be drawne from the word (if we reade or interpret it as some doe) which is; that

Moderation of affection is needfull for enery Christian. 1. *Thef. 5.6. 1 Tim. 3.2. Tit. 2.2.*

First, its needfull in regard of our selues; for otherwise Loue is but indiscreet passion; Feare, despaire; anger, fury; ioy, madnes: Yea euen Gods graces, without this, worke strangely in his children; for knowledge, like leauen, puffeth vp; and power worketh beyond his Commission.

Againe, its needfull in respect of God. 1. That wee may be patient in aduersity. 2. Humble in prosperity; for both these are well pleasing vnto him.

And in regard of others its necessary, either in writing, or speaking; for still words, and moderation of affection, worke mightily in others; especially in some natures.

This Condemneth the rashnes and headines of some in our dayes, who would haue fire and brimstone to come downe from heauen to destroy the aduersaries: Oh! how rare is this moderation of affection to be found in the sons of

6.

Doct. 2.

Reas. 1.

Reas. 2.

Reas. 3.

Use. 1.

Isa. 5. 8.

Hos. 4. 18.

of men! I had almost said in my heate and hast, there is no moderation at all. And if wee well weigh it, we shall finde but little. For how doe some ioyne house to house, *land to land*, So that the poore haue no habitation left them? The iudges loue to cry, *with shame*; Bring yee. The Ministers are not altogether excuseable in this; and in too rash censuring, blameable. How doe many men also stufte themselves with the Creatures? and keepe no moderation at all, in their apparelling, recreating? Doe not some discharge Cannons, and drinke carrowles; as if the Kings shot and powder were provided for no other purpose, but to make mirth, and not to wound his aduersaries? One cryeth, like *Moses*, Heale her now; another with *Rahel*, Giue me sonnes, or else I dye; a third, as *David*, would God I had died for thee? and with the *Thessalonians*; millions mourne, as men without hope. But we omit further reprehension; and come to exhortation.

Vse 2.

Let vs all then strue for moderation of affection; for its not the least degree of sanctification. And tell me, wherein Gods children haue more faild then in this? how did *Peter* misse it many times in many things? and *Ionah* greue for a guord?

The Minister must labour for it in the deliery of the word, hee must suffer euill men patiently; sowe the seede in his hand, and contentedly stay and waite for a blessing; informe the iudgement before he worke on the affections: or else like the Carpenters pinnes, if he strike without boaring, his words will fly againe in his owne face.

And that we may all of vs haue moderation, obserue these following rules, as remedies.

Rules for Moderation.

I.

If we deale with men; they be either whole Churches or particular persons. We must not separate from those that differ with vs, but in Ceremonies: we must wisely and moderately carry our selues towards them; for the band that tieth vs together, is not a bare Ceremony. Its want of moderation of affection, when men make a rent in the Church; spee their Mother (if they haue any) in the face; and count all her children Antichristian. They know not, or doe not what

What is required of them? **Y**et vnto vs, I haue tolde, that
we are to deale with particular persons, & why then,
they are either called, or not called: if they be called, then
they be either weake, or strong. If they be weake in the faith,
rescue them not for disputation, but for edification: If
obedient to this thing. If he be falled, then restore such a one
with the spirit of meeknes. Bones out of ioynt, haue neede
of tender fingered persons, to be set in their place againe.
What? are they without? then deale gently with them
at the first; for fell opposition driueth them off, he further;
instruct them with meeknes, and proue what the Lord will
worke that way. Wee see that a skilfull Cooke, when he
would take the fire to roste, and not burne the meate, he, at
the first, layeth it a farre off: for the heat being leste, it sooner
openeth the pores; and pierceth to the bone, by reason of
the small opposition; whereas, were it at the beginning put
too neare, it would shutt the pores, scorch the meate, and
neerer roste it throughly, by reason of the opposite force of
the contrary qualities. So, which wee be to deale with one
that is cold in Religion, begin we by degrees, vs not so
much heate at the first, least he oppose the more, and bee
gone: Try him, if he will be wonne with the gentle words
of exhortation, I assure my selfe, that for want of Moderati-
on in this kind, the Magistrate Minister, and private man,
haue not bene so profitable, and successefull in their proceed-
ings, as they might. **B**ut some may object, they are such as hate and persecute
the truth.
God beares, so should we, hee knowes reprobates, & doe
not we; he may haue a strange working in it, the which wee
doe not see, he dwells with Angels, but so do not we.
Oh! but they are Dogs and swine.
Why then? Giue them good example, & Brooke them
not; Pray for them, and doe not finally iudge them, but
leave them to the Lord.
Thus we come, in the next place, to speake of moderati-
on in personall iudges. Wherein thou must be very care-
full.

Iud 9.

Caution.

Caution.

full; for we loue our selues very well. Doe men speake against thee, or write against thee? avoyd thou all bitterness, and immoderate courtes: Rashnes and heate in this case (as I haue especially obserued in some mens writings) hath done, a good cause, harme: say with *Michael* avoiding railing words; *The Lord rebuke thee*; or with *Paul*, *I pray God be not lord to their charge*; And we must beare with smaller errors in others, and naturall infirmities, for this is great wisdom. Yet we must not be tainted with their errors, but reprove them, though our dearest friends.

I might follow this point further, in respect of outward things; but a word of all in generall. Take heed, how thou letttest thy affections loose, they be nimble birds, quick spirits, and not easily recalled. Let them not light and sit long on any stand, either person, or thing; for they will with the more difficulty be remoued. When men set them on, (as the Bee doth her sting, or the Cripple leans on his Crutches) with all their strength; then, when the thing they affect is tooke away, they fall vpon all foure, and are foully be mudded: Set them on, as Citizens doe their Mastique patches on their faces, or as we put gloues on our hands; so will there neither be paine, or peril in the remotion of them. Or doe, as he doth by his feete, that standeth on the quick sands, remoue them often, by withdrawing the minde from them; so when the tyde of trouble approacheth, thy affections, as his feete, will not sticke fast, but, without danger thou maist plucke them vp, and be gone. The true cause, why the best men haue beene so turmoyle in crosse, hath beene the immoderate affection, of earthly & mouable objects. In conclusion avoyde all counterfeite moderation, for its as bad as immoderate affection; and be thou assured, that if thou vse either, at one time or other, it shal wound the heart, peirce deepe into the soule, and cost thee full deare. Learnethis lesſon now, least it proue too late hereafter.

Having handled *Power, Lone, and a Sound mind*, as they are absolutely to be considered, we come in the next place to speake of them. I. But briefly (as they haue dependance on the

the verse going before. 2. As they are opposed to the Spirit of feare; and 3. As one hath relation to another. And first we note, that

Power, loue, and a sound minde, should move vs to be resolute in good actions, and to stirre up all other gifts we haue receiued.

Againe, we obserue, as they bee in opposition with the word feare; that

The Spirit of power expelleth feare.

For the weaker is easily subdued by the stronger. Men of strength will with ease overcome feeble Infants.

Besides, we collect; that

Loue drineth away feare. Perfect loue casteth it out; as another Apostle writeth, 1 Ioh. 4. 18.

And this may be obserued also; that

A sound minde putteth away the Spirit of feare.

He that knoweth all the dangers in his voyage; and hath skill to guide the Barke, will not feare shipwracke. Ignorant Pilots; so iniudicious Christians, are timorous persons.

For 1. It will teach a man why he should feare.

2. What to feare, and what not to feare.

3. When he is to feare, when not to feare.

And 4. How to feare, for kind, measure.

Wouldest thou then not feare, as the wicked doe? then strine for a sound mind, a profound Iudgement.

And as they depend one on another, we gather, that

Power, loue, and a sound minde are of absolute necessity for a resolute Christian; Preacher, or private person.

For Power without Loue can worke, but will not.

Loue without power would worke, but cannot.

And Power and Loue can and will, but a sound minde is requisite to guide both.

Woethen to those, that stand in the Sanctuary of God to feede his flocke, and haue none of the three, neither seeke for them. It had beene good for such, they had gone to plow, or Cart. I say no more of them, but the Lord haue mercy vpon them.

Doct. 1.

Doct. 2.

Doct. 3.

Doct. 4.

Reasons.

1.

2.

3.

4.

Use.

Doct. 5.

Reasons.

1.

2.

3.

Use 1.

In

Vse 2.

Doct. 1.

Doct. 2.

Doct. 3.

Doct. 6.

Doct. 4.

Respon.

1.

2.

3.

4.

Vse

The Logically
resolution.

Respon.

1.

2.

3.

4.

Vse

in the name, then, and feare of God; let vs strive for these three; this cord will not easily be broken. Get wee power, loue, & sound minds; so shal we be resolute in good courses, and fight valiantly the battels of the Lord. Sleepe not with the voyle of darknesse ouer thine eyes; couer not thy heart with the mantle of haired; neither be thou like the cripple, that is alwaies crawling, or relying on his crutches. But get thou the annoyning of grace from above, that thine eyes may be opened, & shed abroad in thy heart, and strength and nimbleness to run through the whole man: Omit not the season, neglect not the means, lest thou seeke one day, and shalt not be heard.

And finally, we note another thing, that the Apostle writeth, *Power, loue, and a sound mind, are the gifts of God.* And thus we see, that Man by his fall lost all. Let us then whom to praise for them, if thou hast them: whicher to goe for them, if thou want them.



V E R S. 8. *Be not therefore ashamed of the Testimony of our Lord, neither of mee his prisoner: But be partaker of the afflictions of the Gospel, according to the power of God.*



Two things in generall in this verse are to be obserued. 1. *A Dehortation.* 2. *An Exhortation.* In the Dehortation are three things. 1. What the Apostle dehorts from, viz. *Shame.* 2. Whereof *Timothens* must not be ashamed viz. 1. *Not of the Testimony of Christ.* 2. *Neither of Paul his prisoner.* And 3. The ground; why hee must not bee ashamed is contained in the word, *Therefore.*

In the Exhortation three things also may be noted. 1. To What the Apostle exhorts him; and that is *to suffer afflictions.* 2. What afflictions? such as accompany *the Gospel.* 3. How

he must suffer; according to the power of God. And the word, *Therefore*, may also be a ground to the Exhortation, as to the Dehortation.

Be not therefore.] This word, *therefore*, presupposeth two things. 1. An inference drawne from some precedent reason. 2. A thing to be omitted, or performed, subsequent.

Asbamed.] Shame is an effect that followeth the commission of some evill; and alwayes is a companion of true repentance: But by not being ashamed, *Paul* intendeth more, as Boldnes, resolution, constancy, perseverance.

Of the testimony of our Lord.] That is, the Gospel of *Christ*, and it may be called his Testimony, for 1. Reasons. 1. For *Christ* did seal it with his blood. 2. Because in the Gospel, testimony is given of *Christ*. Testimonies are either divine, or humane: they be inartificiall arguments, having little force of arguing, or proving a thing; and that they borrow from the artificiall; for they have it not in their owne nature. Now the Gospel is a divine testimony, and hath great power and authority, because the author of it, *Christ*, was truth it selfe; and they that penned it, were carried by the Spirit, and could not erre.

Neither of me his prisoner.] There betwo sorts of prisons and prisoners, spirituall, or corporall; of spirits, or of persons. *Peter* speaketh of spirits in prison: where note by the way, that soules departed are in place, contrary to the iudgement of some. But here is meant a corporall or personall prisoner; for so was *Paul* at that present. And he joynes himselfe with *Christ*, because his cause was coupled with *Christ*.

The Exhortation followeth.

But be partaker of the afflictions of the Gospel; or, Doe thou suffer together for the Gospel.] This word, *Partaker*, intimates, 2. things, 1. Companions, or diuers persons. 2. A thing divided, or shared amongst them. The persons, Companions to *Timothens*, was *Paul* and others; the thing they had part of, was afflictions. And afflictions are such as either wound the soule, or body; for man consisting of a double substance, may suffer two kinds of torments: But man onely can hurt

The Theologicall Expectation.

1 Pet. 3. 19.

the body; not the soule of *Paul* was in their fingers.

Of the Gospell. *Gospel* in Greeke is glad tydings, and *Gospel* some deriue of God and speech, saying it is an old Saxon word, signifying Gods speech, or good speech. The sense is, Endure such troubles as accompany the Preachers and embracers of the word of God, and of Christ.

According to the power of God. There is some difficulty in the vnderstanding of this phrase, and my Authors say nothing to content me. Some vnderstand them thus: Being moved by, or with the power of God; others read, Being persuaded by the Gospel, which is according to the power of God; that is, in which the power of God doth plainly shew and declare it selfe.

For my part I take this to be the truth, that *Paul* wold haue *Timothew* to suffer as he was able, and had, or should receive ability from God. And hee seemes to answere a secret objection, that might arise in his sonnes heart. He might thus reason: How am I able, being yong and weake, to endure such great troubles as accompany *Paul*, and other strong Christians? *Paul* takes away this, thus: Why *Timothy*, doe thou suffer according to thy power, beare what thou art able; for that's all I require of thee, or that the Lord will afflict thee withall.

The Metaphrase.

Being that the Lord hath set thee apart for the worke of the Ministry; hath also fitted thee with gifts for the execution thereof; I therefore doe debort thee from being ashamed and abashed in regard of the great and many troubles and trialls, that doe accompany the preaching and professing the glad tidings of Salvation: and doe further from the same grounds exhort thee, for to endure with patience, constancy and perseuerance such afflictions, as thy fellow-labourers partake of; and are incident vnto: neither let thy youth or weaknes daunt or discourage thee, for all that I desire of thee, or that the Lord will inflict vpon thee,

thee, is no more, then that thou hast, or must receive ability to undergoe and beare; this is all I would, this is that thou oughtest to doe.

First, out of the word, therefore, we note, that

Doctrine, Reason, and use, is a warrantable kind of preaching.

It is not any vpstart and fantastical, but an auncient and an Apostolicall kind and way of teaching. When Paul by many Reasons had proved the Resurrection and iudgement to come; in conclusion hee makes vse. Wherefore, my beloved, be yee steadfast, immoveable, abundant alway in the worke of the Lord; in as much as you know your labour is not in vaine in the Lord. So doth he, 1 Thess. 4. 14. vlt. And Peter treadeth in the same steps of method. 1 Pet. 4. And you shall find it practised throughout the booke of God. For (saith the same Apostle) Seeing these things are so, what manner of men ought we to be, in holiness of life and blamelesnes of conversation? 2 Pet. 3. 14.

For is it not reasonable? Who can deny it? wee gather some note that directly floweth from the Text; then we confirme it. First, By axiomaticall propositions; and Secondly, By some third argument. When two pieces of cloth be in controuersie, we take a light, and by that wee discern whether is the better, for colour, substance: so when two things are controuerted, which of them is the truth, wee produce a third argument, and laying that to them, as the candle to the cloth, wee come to iudge the better which is false, or true.

And Application is profitable: For men naturally, being vnwilling to receiue the seed of the word, as the hard earth is the corne, Application, like a mallet or harrow, breaketh the heart, and causeth the truth to take the better, and deeper impression.

Men therefore must not condemne this Method as though it were vnreasonable, vnprofitable. But some may say, The Scripture doth not vse it. I answer, it doth; yet not so exactly:

The deducti^o of doctrines.

Dott. 1.

1 Cor 15. vlt.

Reas. 1.

Reas. 2.

Use 1.

Obiect.

Sol.

actly: for God in wisdom and goodnes, hath scattered things, and often vseth an inversion of the parts, that man might seeke & search in the vse of his Reasons. For Logickers Rules are like so many hounds, beating the bush of Gods booke, to find out the truth. And as flowers, were they layd vpon an heape, would not be so delightfull to the gatherer, as when in the garden, they be pluckt here and there by one and one. So the truth in Gods Booke, being found out by seeking and searching, here a little, and there a little, is much more acceptable and well pleasing vnto man. And this (I iudge) is the Reason; why the Scripture is writ as an history.

Vse 2.

This may confirme and encourage those, that vse this method, to go on, & not to cast it off, for the dislike of a few. Notwithstanding wete no man to our order; but let euery one write and speake, as he hath receiued of the Lord. Yet this I adde, that it is good for memory, & the common people doe profite most by that way of teaching: therefore its not amisse for their better edification, to descend and stoop to the capacities of the simple, vnlearned.

Directions in
the deduction
and applicatiō
of doctrines.

And this, by experience, I haue proued, that the doctrine and my text (if rightly deduced) make a Syllogisme; the text it selfe alwaies being the third argument to confirme it. Againe, my Reason and my doctrine make a Syllogisme also; my Reason being a third argument further to confirme it. And last of all, my vse and doctrine must be also a Syllogisme, and ordinarily a connexe; so that so many vses as you deduce from the doctrine, if they will (the doctrine being the third argument) make a syllogisme; you neuer misse your rule, be they few, or many.

Doct. 2.

Be not therefore ashamed. Whence note, that *No man is to be ashamed of, but resolutely to beare witness vnto the Gospel.*

Heb. 12. 1.

The faithfull are called a cloud of witnesses. And this is not without command. *Acts 1. 8. Matth. 10. 32. Acts 16. 16.*

Rom. 1. 16. 17.

For it is the power of God to salvation, to the Jew first, & to the Gentile, both before and after the comming of Christ

in the flesh; this Reason *Paul* gives of the point. Who would be ashamed of that ship, that was a meanes to preserve him from drowning?

Because to be ashamed of it, is to be ashamed of the Author of it, Christ; for he that despiseth his doctrine, despiseth him; and is neare unto cursing and burning.

This reprooves both Ministers, and people; for how many haue we, that will not beare witnesse to it, but are ashamed of it?

You will say, who be they?

I answer, for Ministers: 1. Such as can Preach, but doe not. 2. They that giue over their calling; and, with *Demas* doe embrace the world. 3. When men Preach without study and premeditation; idly, not soundly. 4. When they fill their Sermons, and stuffe them with a bastard kinde of eloquence, of variety of tongues, Poets, Authors; for why should they doe this, if they were not proud, and had not a base conceit of the Gospell?

But may not a man doe this?

Yes. When hee speakes to a learned, intelligent, and iudicious Auditory: or, when the point is in controuersie betwixt vs and our Aduersaries: or, when the end is not for ostentation, but to winne dignitie to his Ministry; and for edification of the people. But yet cautions must be obserued.

1. It must be done sparingly.

2. *Augustine*, *Chrysostome* and *Jerome*, must not shoulder out *Peter* and *Paul*; *James* and *John*.

And those Ministers may be said to be ashamed of the Gospell, who Preach one thing, and practise another; here in *Peter* was to be blamed. *Gal. 2. 12.*

And for People, these may be said to be ashamed of the Gospell.

1. Who thinke, that the power of godlines consists in Ceremonies, beggarly and impotent rudiments; as the *Papists* doe.

2. Who if they dislike the person, they will none of the doctrine.

Reas. 2.

Heb. 10. 39.

Vse. 1.

Quest.
Ans.

What Preachers be ashamed of the Gospell.

Quest.
Ans.

Cautions in Quotations.

When, and what people are ashamed of the Gospell.

doctrine: these are like those that will not drinke good wine, out of an earthen vessell, or wooden dish. *Math. 23. 3.*

3. Who, if any sentence dislike them, they reiect all the rest of the Sermon: these will no corne, if chaffe bee growing nere it. *1 Thess. 5. 21.*

4. Who, when a Sermon is wisely Preached, cast it away, meate that hath beene once before served, pleaseth not their pallats. *Phil. 3. 1.*

5. Such as will not speake the truth, hauing occasion, but seeme worse then they are: they had rather be counted wise and wicked, then simple and religious.

6. Those, who will not professe the Gospell, because Christians are poore. Proud men cast off the fashion, when it growes common amongst the vulgar sort. *Ioh. 7. 47.*

7. Who, when some fearefull iudgement befalls a man that hath beene forward in religion, thinke backe, and are daunted. *Eccles. 9.* These will not so feare, for a skillfull Pylot hath beene drowned in it.

8. Those, that will haue Sermons when they are dead; but will none in their life time: These take Physicke when the disease is past cure. Or would haue a funerall, that their friends might be commended, who neuer deserved any.

9. That, of all company, care not for the communion of Saints.

10. That haue a forme of godlines, but deny the power of it. *2 Tim. 3. 5.*

11. And finally, who will none of their sonnes, to be diuines, except he be blind, or maymed.

But, (beloued) Let vs not be of this number; but beare witnes, to the truth, the which is done, 1. Wayes 1. Inwardly by louing of it and beleeuing on it, 2. Outwardly, by confessing it, and professing it. *Rom. 10. 10. Ioh. 3. 33. Rom. 10. 9. Luk. 9. 26.*

And to moue thee the rather to it. 1. Consider, that God is not ashamed to be our God. 2. Christ is not ashamed to call vs Brethren. 3. Thinke what an honour it is, to be witnesses chosen of the Lord; hee hath Angels that would doe

Rey. 2.
Heb. 10. 29.

1. 2.

2. 1.

What Price
Christ be
med of
Gospel.

2. 1.

1. 2.

Use 2.

1. 2.

Moues not
to be ashamed
of, but to beare
witnesse to the
Gospel.

doctrine

3

it.

it. *Act. 14. 17.* 4. Our disgrace shall turne to our good. *Rom. 8. 28.* 5. We ought to be ashamed of nothing, but sin. *Rom. 6. 20.* 6. And Lastly, consider what shame they that deny Christ and his doctrine, shall vndergoe another day. Compare our shame here on earth, with that which the wicked must partake of at Christs comming, and it will seeme as nothing.

And that we may be good witnesses, and not ashamed.

1. Let vs get a true vnderstanding of the worth of the Gospell. 1. In respect of iefelfe, and 2. The great benefit, that we doe and shall reape by it. Get a feeling of it in our hearts.

2. We must strue for faithfulness, iustice, integrity, for they will further vs.

3. Labour for loue to the truth, and abandon couetousnes, pride, pleasure &c. for *Love will constrain vs.*

And 4. Get courage & resolution, for that will embolden vs. This was wanting in *Pilate.*

Now from these Rules we learne, that No ignorant, couetous, vnfaithfull and faine hearted person, is either fit, or able to beare witness of the Gospell, and not to bee ashamed;

Neither of me his prisoner. Here we might consider, 1. Who was in prison, *Paul.* 2. Of whom he was put in prison; of the great men of Rome. And 3. His dealing towards the Saints in time past, before he himselfe was in prison. Whence from the person, we may collect, that,

They that haue persecuted the Gospell, may proue prisoners for the Gospell. Againe, that

Faithfull Preachers haue beene used like Malefactors.

And, from his Aduersaries, that,

Great mens proceedings are not alwayes according to equity

Iniustice may lodge in the mightiest persons. What was *Pharaohs* course to the *Israelites*? *Ahashuerus* towards the *Iewes*? *Herods*, *Pilates*, and the *Pharisees* to *Christ*, and his Disciples?

For great men are not alwayes wise, neither doth the aged alwayes vnderstand iudgement. *Iob. 32. 6.*

What needfull
for a good
witness.

1.

2.

3.

Doct. 1.

Doct. 2.

Doct. 3.

Res. 1.

Because

Reas. 2.

Because, though they haue knowledge, yet iniustice may be executed through couetousnes. *Felix* may take a bribe, and *Iudas* sell his Master for money *Act. 24. 26.*

Vse. 1.

We must not therefore thinke that all is well which great men doe; for they may, and haue milled it, and might, hath and vsually doth, ouercome right.

Vse. 2.

Mal. 3. 17.
hoope 101
illumin

Iob. 15. 7. &c.

And let vs not hang our selues on man, and make flesh our hope; but put our confidence in God, whose actions are alwayes iust, and equall. For God is not a God, that loueth iniquity; neither can the Almighty peruert iudgement. *Iob*'s friends mist it farte, crying against him, *Art thou the first man, that was borne? Doest thou restraine wisdom to thy selfe? hast thou heard the secret counsell of God? What knowest thou, that we know not, and understandest that is not in vs? With vs are both ancient, and very aged men, farre elder then thy Father.* So some cry, we haue such, and such on our side: What tho? may they not be deceiued?

Againe, where *Paul* put the Saints in prison the time past, and is now a prisoner, we gather, that

Doct. 4.

With what measure we mete to others, the very same may befall our selues.

Iudg. 1. 6. 7.

Gen 27. 35. &

29. 25.

2. Bo Q

3. Bo Q

Reas. 1.

Math. 7. 2.

1. Bo Q

Pharaoh was forward to haue drowned *Moses*, and the people; yet was not he and his host drowned themselves? *Adonibezek* cut off the thumbs of seuentie Princes, and was not he serued, as he serued them? Let *Jacob* trip vp his brothers heeles, and deceiue him both of his birth right and blessing; *Laban* shall giue him bleare eyed *Leah* instead of of faire *Rachel*, and change his wages many times: And if *David* will wrong *Uriah* in abusing his wife; an *Absolom* shall bring out of his owne bowells, to defloure his Concubines in the sight of all *Israel*.

For its iust with God, to measure to vs, as wee haue done to others: and hee hath said it, and shall hee not doe it? Yet it is not alwayes in reuenge, but to his as a correction; *Paul* was better in the being a patiēt, then an agent in this regard, and action is not alwayes better then passion; except the ground, end, & the rule by which the act is guided, be iust & good.

good. For we gaine more by Chriſts paſſion, then by Adams action.

And the Lord doth this, that we might the more warily avoyd ſinne, and not haue that puniſhment to fall on vs, that hath done vpon others. The maſter ſometimes ſtrikes his ſeruant in the ſight of his ſonne, for a fault committed; becauſe he would haue his child to avoyd his ſteps, by the beholding the others correction; ſo what God doth, is for our edification; and that we might flee ſinne and euill.

This may informe vs, how to carry our ſelues in our troubles, we muſt not lay the fault on him, or her; this or that; fortune or chance: but caſt our eye on our former dealings to others, and peradventure we ſhall ſpy out the true cauſe, why, in that particular, wee are afflicted. And if in ſo doing we find out the roote, from which this branch ſproueth; why, plucke it vp; and let it no longer grow in our ground: Lay the fault where it is, for feare a worſe thing follow.

And is this true? then let vs all learne Chriſts leſſon: Doe as we would be done vnto, another day. Would the ſeruant haue done obedience, by his, when hee is a Maſter? then let him be ſeruiteable, when hee himſelfe is in ſubiectiō. And they that are children muſt obey their parents, elſe they ſhall finde theirs to prooue bur vnoward tooles. Speake ill of no man; for if thou doeſt, its juſt with God, to let one looſe that ſhal pay thee home in the ſame kind. And in brieſe: wouldeſt thou be releiued in want, comforted in miſery, haue the faithfull to pray for thee, and in the houre of death to cloſe vp thine eyes? then giue to the poore, pity the weake, comfort the feeble minded, pray for thy brethren, and viſit them that are a dying. And though this point by me be ſhort in preſſing: yet I would haue it of thee to belong and often in practiſing.

Neither of me &c.] Where we note; that We are not to be aſhamed of ſuch perſons, as by ſuffering beare witneſſes to the Goſpell.

1. For God is not: they are precious in his eyes.
2. If we be, we doe not as we would haue others to deale with vs.

Reaſ. 2.

Uſe 1.

Uſe 2.

Decl. 5.

Reaſ. 1.

Reaſ. 2.

And

Doct. 6.

And from this branch we note one thing more, that *Corporall bondage doth not deprive Gods servants of Spiritual freedom.*

For *Paul* saith he is the prisoner of *Christ*; both prisoner for his cause, and also respected of him in prison, as his servant.

Vse.

This is a poynt that hath or may haue his vse, and is comfortable to all, that shall at any time suffer for the Gospel in *Turkey, Rome*, or nearer home: for though such be mans bondmen; yet they be the Lords freemen. From this very ground, *Paul* comforted the poore servants of infidells:

1 Cor. 7.

But be partaker of the afflictions of the Gospel.

Having finished the dehortation, we come to speake of the Exhortation; where we first collect; that

Doct. 7.

We that professe the Gospel are patiently to suffer all afflictions that accompany the same.

So haue the faithfull done in former time; not counting their *lines deare unto them for the truths sake.*

Reas. 1.

For we loose nothing by it. 1. If friends forsake vs, Angels shall pitch their tents about vs. 2. If we want liberty of body we haue freedom of spirit. 3. If there be no outward peace; yet we haue inward, that passeth all vnderstanding. And 4. *though our outward man perishe, notwithstanding the inner man is renewed daily.*

Reas. 2.

Herein we are the likest to *Christ*; and what greater honour to man, then to be made conformable to his Lord, and Master?

Reas. 3.

And is not the Gospel, and the obedience of it the best things that we haue, or can doe? what were wealth without the word? one drop of this balme is to be prefer'd before all the riuers of pleasure and profits in the world. And one act of beleeuing in *Christ*, will restore a man to all, & more too, then that he lost by one offence in *Adam* his Father.

Reas. 4.

We must once die, and neuer in a better cause; besides all this, *Christ* he hath suffered for vs, and we haue the Lord on our side.

Vse 1.

And heere we might reprehend some, that will suffer nothing

thing for the Gospels sake; they neuer respect candle or candlestick. The Preacher and the Gospel are the onely things that best may be spared in the parish. A word will make them cast away their weapons, and be gone: And, like little children, they hang their heads, clappe their hands on their faces, set their hatt in the brow, and runne away at the very humming of Bees and flies.

In the next place, let vs all in wisdome and resolution confesse the Gospel and professe it, and partake of the smal afflictions that be in these dayes. Beloued, wee haue not resisted to fire and fagot, neither hath our purple bloud coloured the stones in the streetes: then shall wee not suffer the tongue, with patience, to smite vs? I cannot prescribe what kind or measure we may suffer; But it is the voice of heauen, that in *the world we shall haue many tribulations: All that will liue godly in Christ Iesus, shall suffer persecutions*: But let vs be of good comfort, for our Captaine Christ, in whom we are more then conquerours, hath overcome the world.

Againe, we obserue hence; that

The Gospel whether preached or professed is alwaies attended with sufferings and afflictions. Psal. 22. 2 Chron. vii. 15. 16.

For some doe imprison the very word, and would not haue it to run and be glorified. 2 Theff. 3. 1.

And it must be so: For 1. God hath glory by it. 2. His children get good by it. And 3. hereby the devill is proued a liar; for *Ioh* serues not God for nought. Yea and 4. The basenes of the Gospel (as some esteeme it) bringeth sufferings; as to trust in a crucified God.

Those then that are Ministers, must arme themselues with patience and resolution; Private Christians must doe the same. Yet here is a wonderfull mercy of God, that no power or policy can prevent the liberty of the word, or hinder the salvation of one soule; for its impossible, that any of the elect can be deceived, condemned.

And this must teach vs not to thinke the worse of that Gospel, that is accompanied with troubles, or of such as doe embrace it. Some cry, Oh! the dayes of old were good; when

Vse 2.

Act. 14. 22.
2 Tim. 3. 12.
Ioh. 16. 33.

Doct. 8.

Reas. 12

Reas. 2.

Vse 1.

Mat. 24. 24

Vse 2.

when we had litle Preaching, we had more peace and plenty. What maruell? for now Sathan leekes to put out the Candle that directs to heauen; and wicked men labour to put out that light, that doth discover them. Let Popery bring peace with it for the present, yet perdition shall follow it in future time.

According to the power of God.] Taking these words in that sense we haue mentioned, the doctrine to be collected is, that

Doct. 9.

The Lord proportioneth the sufferings of his children according to their power.

1 Cor. 10. 13.

He will not suffer them to be tempted aboue their ability. Christ would not deliuer many things; for the people for the present, were not able to beare them. *Timothy* escaped prison (it seemes) when *Paul* a stronger man kist the stocks: for God had an eye to his weakenes.

Act. 16.

Reas. 1.

First he would haue vs suffer according to our power, because he would haue his graces in vs exercised to the uttermost. He that buildes a ship, fitteth the burden answerable to her bignes; else (in part) his labour and charge were in vaine. For a lesser barke would haue fitted his purpose, serued his turne.

Reas. 2.

Math. 10. 14.

And if our afflictions did exceed our ability, then it were not for probation, but destruction; No man will overburden his beast, for that would bruishe him, breake him. Christ would not haue new wine put into old vessels; for the vessels would burst, and the wine be spilt: his Disciples had too much of the old man in them, they were not renewed, so much as to be able to vndergoe, for the present, extraordinary duties of Religion; therefore for a time hee would spare and exempt them.

Use. 1.

This reproues such as accuse the Lord of iniustice, crying out, like *Caine*, *My punishment is greater, than I can beare*; for God is iust and equall in all his proceedings.

Use 2.

And heere we see the goodnes of God, that in iudgement remembreth mercy; he looketh at the ability of his children, and maketh their power the rule of his proceedings; his will is not, but their weakenesse, the ground and sole cause of their

their greater, or lesser afflictions: Yea he fits them for sufferings, before he try them; and then makes the burden proportionable to the measure of strength received.

By this poynt we may also be informed, why one Christian suffereth much, another lesse? because of their inequality of strength exhibited: He that hath much grace, shall beare much; little, suffer the lesse. And its plaine from this ground, that to suffer many and great afflictions, argueth more grace, the greater ability.

This is for the comfort of the weak Christian, for he having received a little strength, shall endure the lesse tribulation. For God is merciful to the beasts, much more to his deare children. What man will smite his vessel with overblinding of it, breake his beere with overtiding of himselfe, or prole his servant, or sonne to death, by casting too great a load on their shoulders? And then, shall God burst his golden vessels, with filling them too full of this liquor?

Moreover, we must learne hence, that as wee grow in grace, so to prepare for greater sufferings: Christ will hatie his chiefest Champions to fight the greatest combates; weake souldiers shall come in the Rearward, and not in the forefront, or in the heate of the battell. And be sure of this, that if thy strength be increased, thy troubles shall be also augmented; for all our graces, in truth and in degree too, shall be employed: If Christ be infinite in power, hee must undergoe the infinite wrath of his father being made a sinner by imputation.

Furthermore, if God dealeth thus with vs, let vs haue the like hand one towards another. A minister must haue an eye to discern the state of his flocke, and put a difference in his commands; he must not tyre the Lambes with driving them too fast, or too farre, with the elder Sheepe. Choyse must be made to fast and pray, and to performe extraordinary duties, at extraordinary times, lawfully commanded, lawfully to be executed. Parents too, and Masters must not, like the taskmasters of Egypt, enioyne their children and seruants a greater worke then they are able to discharge. And would to God,

Use 3.

Use 4.

Use 5.

Note.

Use 6.

God, that all men would remember this in all things; for in iust, and equall.

Use 7.

Use 7.

Use 7.

Power distri-
buted.

Use 7.

Use 7.

Doct. 10.

Doct. 10.

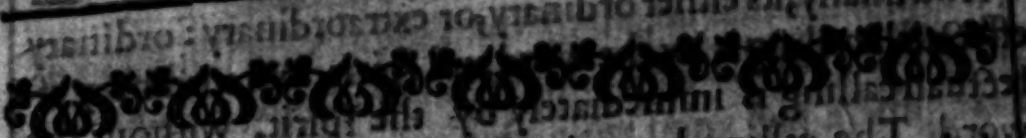
Finally, we must take knowledge of our owne power, and neuer presse out selves beyond our might. Christ would not haue some to speake of him, and to tell of his workes: why? for they were not, for the present; either able to defend the truth, suffer for it; or those with whom they were to deale, fitted to heare it. We haue many, but too forward in these times, except their ability were better; yong Christians will be (now a dayes,) in the heate of the skirmish, without a calling, casting Cannons off their carriages, that neuer gave fire to a double Musket, controll the Captaines; when as they themselves neuer fought on foot. Ye beare, fight, quarrell, but know thy standing, thy strength; and presume not (like Peter) aboue thy power.

For our direction; we must know, that ability is either inward, or outward. Inward. 1. Spirituall. 2. Corporall. Outward is in our head Christ or our riches: And according to all this power we must beare and suffer. Some Christians, like great bony beggars, are able to beare much; but in the time of trouble, they either run away, or shrink when the burden is to be put vnder their shoulders; others (as we haue heard) thinke nothing too heavy for them; so that these are extremities on both hands, and to be, as dangerous, avoyded.

The last thing we note, is this, that

It is the power of God receiued, which will support a Christian in affliction.

This is as wine to the spirit, the spirit to the soule, as wind to the sayles, and the sayles to the ship. But in regard we haue touched it before, we omit it here, and proceed to the verse which followeth.



VERſ. 9. Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen vs through Chriſt Ieſus, before the world was.

In this verſe the Apoſtle declareth what the Lord hath done for him, and his ſonne Timothee. 1. He hath ſaued them. 2. Called them. 3. Where with with an holy calling. 4. Why hee hath done this. Firſt Paul remoues a falſe ground, in theſe words, *Not according to our workes*; and Secondly, hee layeth downe the true cauſe in theſe words, *But according to his purpoſe and grace &c.*

Who.] That is, God: for this word hath relation vnto the laſt word in the foregoing verſe.

Hath ſaued.] 1. Saluation is either corporall, or ſpirituall. 2. It is either partiaſl, or totall. Spirituall and totall is here meant; and it containes 3. things. 1. A freedome from ſome euill wee are fallen into, or ſubiection to fall into. 2. A poſition & ſetting of vs in a good condition. And 3. A perpetuall preſervation of vs from all dangers for future time: This is, totally and perfectly to be ſaued.

And called.] Calling may be diſtinguiſhed. 1. By the meanes, and 2. By the ſubiection of it. The inſtruments, are either principall or ſecondary. God is the chiefe efficient of our calling; and the Miniſter, word, and creatures are but as inſtruments in the workemans hand. The ſubiection is man onely; and that either generall, or particular. Generall, is whole Nations; Gentiles, Iewes: Particular, as perſons; Paul, Timothee; the latter here meant.

Moreover, calling is either effectually, or not effectually; for we may diſtinguiſh of it according to the ſucceſſe.

The Logically
reſolution.

The Theologi-
cally expoſi-
tion.

And

And finally, its either ordinary, or extraordinary: ordinary effectual calling is by the word and spirit, extraordinary effectual calling is immediately by the spirit, without the word. The calling here, is effectual; and in respect of Pauls manner of being called, seemes extraordinary; though not so in regard of *Timothens. Act. 9.*

¶ That is, me Paul, and thee my sonne: yet all the elect, either have beene, or shall be called, with an holy calling.

Holines im-
puted 1. to
persons, 2.
things.

Holines im-
puted 1. to
persons, 2.
things.

The The-
ology

With an holy calling.] Here's another distinction of callings, *Holines* it is either personall, or by imputation. So God is called *holy*. Yea, he is holines it selfe. Personall holines is either inherent, or actuell; and both these are to bee found in the subjects of this calling, though not perfectly, yet in some degree. Besides, imputatue holines is double also. When Christs holines is made ours; for hee is our sanctification. *1 Cor. 1. 30.* And as our sinnes were made his sinnes, and hee became a sinner by imputation: so his holines is made ours, and we without sinne by imputation. Finally, holines is ascribed to the word, to the Sabbath, and many other things; because they are causes of holines, or times wherein we are specially commanded to serue God in the duties of the first table, or in that the things be not applyed to a common vie, and in some one of these senses or other (as wee shall heare more anon) this calling is said to be holy.

Not according to our workes.] That is, not for the preuision and foreknowledge of mans faith or merits.

But according to his purpose and grace.] viz. Freely, and of his meere mercy, and from no other ground.

Which was given to vs in Christ Iesus before the world was.

1. Here Paul giueth a strong reason, why their workes were not the cause of their calling, in the word *Given*, for a gift must be free, and 2. He draweth another from the time, it was given, viz. before the world was. From all eternity.

The Meta-
phrase.

And amongst many other arguments, this is not the least for to moue and instigate thee to preach the Gospel.

¶ We may distinguish it according to the Incelle.

to beare witnesse to the truth & to partake of the afflictions which I and others suffer, in as much as the Lord of his meere grace and fauour, before any thing had a being, and without any regard at al of thy faith, workes, or merit, hath freed thee from all dangers, placed thee in a good condition, and in time called thee effectually by his blessed Spirit, with such an honorable and holy calling as he hath done me, and will also preserve thee to his heavenly Kingdome, through the Redemption of Christ his sonne, our onely Saviour and Mediatour.

If we hold this verse as a digression from the former matter, then this poynt will follow, that

A Digression is warrantable, either in words or writing.

And the Scripture else where doth confirme this proceeding. Gen. 4. 23. Isay. 7. 16.

For it is a meanes to stirre vp better attention, and to draw the Auditors more strictly and respectfully for to giue heed to what followeth. The Hawke sometimes goeth as farre off, that shee may get the wind, and bee better able at the stoope, to strike and catch her prey. And this Crypsis in preaching may be vsed.

Againe, the Spirit of God may draw the tongue sometime to speake what we haue not purposed, for the good of some particular person, who is in the assembly and some present occasion may minister iust occasion to doe the same, as I wee see and know by our daily experience.

Then let not the Auditor be too forward in censuring the preacher, for digression from the matter in hand: for God may haue a secret hand therein, that we for the present are not ware of, for the comforting or conuicting of some person present.

And this may warrant the Minister in this kind of proceeding: Yet Cautions must be observed. 1. See it bee not for want of study, through idlenesse, or any owne neglect and carelesnes to be well provided. 2. Forgiueto returne

The deductio
of doctrines.

Doct. 1.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.
Cautions for
Digressions.

to thy former matter, and purpose, for otherwise a iudicious Auditor wil feare, as *Saul's* father did him, when he had long sought his Asses; that the preacher hath lost himselfe.

Againe, where *Paul* in the former verse and the last word thereof, hauing named God, doth in this make a description of his goodnes, we note, that

Doct. 2.

It is vsuall with good men, when they name the Lord, to make mention of his mercies, or some benefis they haue receiued from him.

Reas. 1.

For they would haue him to receiue all glory. We vse in the naming of our friends to make mention of the kindnes we haue receiued from them, to shew our thankfulness, and that they might be praised.

Reas. 2.

Againe, they would not haue the Lords name tooke vp in vaine, or be profained; and the more they can speake to his praise, the more inward comfort they haue. Wee ioy in the commendation of those wee most affect; so doe the children of God in the due prayse of their father.

Use 1.

Would to God, that this were the custome of our country, but with too many it is not. We vse his name, but (alast) how often in vaine; not once making mention of the least of his mercies; nay, it were wel if some did not first sweare by it, and next declare what villany they themselues haue committed.

Use 2.

But if we would glorifie our heavenly father, haue others to speake to his praise; shew forth our thankfulness, and haue much inward comfort, let vs couple his name and his mercies together; and hee that doth this, shall haue a secret and hidden ioy stirred vp in his heart. Is it not vsuall, that if we speake much of a friend, and his fauours to vs, for others to say, Sure you are beholden to, or you are in loue with such a one? &c wil not such sayings make vs right glad?

In the third place, if we consider these words as they are a motiue cause, and depend on the former, then this is the doctrine, that will follow, that

Doct. 3.

He who would not faile, but suffer affliction, is still to haue an eye to his Salvation,

Moses

Moſes had reſpect to the recompence of reward, and thereby was moved to ſuffer affliction with the people of God for a ſeaſon. The Saints looked for a better reſurreſtion, therefore endured *Racking, ſawing aſunder*, and reſiſted vnto bloud. The forerunner and finiſher of our faith *Chriſt* our Lord, he ſetting before him the glory provided for him, endured the croſſe, and deſpiſed the ſhame *Heb. 11. 24. 35.* and *12. 2.*

Be cauſe varying of the obieſt varieth the minds motion. When *David* conſidered his miſery, hee cried out *I am poore and needy*; but when he thought on the affection of God towards him; he altered his ioy and note, ſaying, *Tet the Lord thinkeſt on me.*

Befides, ſaluation is a thing of great worth, and of the faithfull principally deſired, and therefore caſting the eye of their mindes vpon that, they will endure any ſorrow. Why did not *Paul* and others faint? Why? they accounted that, the afflictions of this life were not worthy of the weight of glory, that way layd vp for them in the heauens.

Here we ſee what enemies thoſe be to themſelues, Who are alwaies caſting their eye on their preſent miſeries, but neuer looke vp to the heauens. If the husbandman would neuer haue thought on the day of reaping, hee would haue ſmall comfort in plowing, ſowing, &c.

And this is to direct vs, what to doe in the ſad times of affliction; namely to thinke on our ſaluation. *David* had vtterly fainted, but that hee expected to ſee the goodnes of God in the land of the living: and ſo ſhall wee in troubleſome times, haue we no eye towards the land of Canaan, the new Ieruſalem. He that wades through a ſtrong and ſwift riuer, muſt looke to the ſhoare, not downe vnder his feete; For then his head would grow giddy, his eyes dazell, and he be in perill of drowning; ſo when the ſtrong ſtreames of affliction compaſſe vs on euery ſide, if we would not faint and fall; caſt we our eyes on the banke and coaſt of heauen. And this thing is worth our daily obſervation: for we ſhall haue ſome rubs, leſſer or greater, continually.

Heb.

11. 24. 35.

Reaf. 1.

Pſal. 40.

Reaf. 2.

2 Cor. 4. vlt.

Vſe 1.

Vſe 2.

Pſal 17.

This poynt then is physicke for each riddle, every malady.
Thus we proceed to handle the words without any relation
to the verses foregoing.

Who. The notes, that

Doct. 4.

God is the Author of mans Salvation, which becometh temporall, or
eternall; totall, or partia

*Psal. 3 vlt and
27. 1.*

All the Prophets beare witness to this; David cryeth, Sal-
vation is from the Lord; The Lord is my Salvation; Isaiah, God

Isai. 12. 2.

is my Salvation; and the Saviour of all men, Tit. 2. 10.

Reas. 1.

Gen. 3. 15.

For he found out that new and everliving way, when man
had lost himselfe; into which Satan could not pry, and the
Angels desired to peep into.

Reas. 2.

Ioh. 3. 16.

And as he found out the way, so he prepared the meynes;
for he sent his sonne, made of a woman, that they that belie-
ued in him might be saued.

Reas. 3.

Thirdly he was contented to take a satisfaction of the
surgery, whereas he might haue required it at the debtors
hands; and then no flesh had bene saued: for none could
haue made an infinit satisfaction.

Reas. 4.

What shall I more say? he hath sent his word, law and
Gospell: he hath fitted and thrust forth Ministers to diuide
it aright, and to discouer the hidden mysteries in the same:
finally, hee hath giuen vs of his Spirit, and by the finger of
the Holy-ghost in some measure made vs (for the present)
capable of his kingdome: thus he, and none but hee that sa-
ueth Israel. For the father he saueth vs by grace; Christ by
purchase; the Holy-ghost by application.

Note.

Use. 1.

This serueth to confute the Papists, who ascribe too much
vnto man, for the worke of his salvation; but wee passe by
that.

Use. 2.

And is God the principall agent in mans salvation? Then
not vnto vs, not vnto vs, but vnto his name giue wee the
praise. For what power had we to giue our selues a being? to
preserue our selues since we were borne, & to worke out our
saluation? why were not we reiectet with many, borne in a
land of darkenesse, or strangled sucking of our Mothers
breasts? who tooke the veile of ignorance from our eyes, cau-

sed

ſed the light of the glorious Goſpell to ſhine into our ſoules
and made vs (who ſometime were fooles) wiſe vnto ſalvati-
on: why then, with a gratefull heart, ſay with the Prophet

*It is the Lords mercy, I was not long agoe conſumed: and, hee
is my God and my Salvation.*

And would we all be ſaued? why then, ſecke vnto God,
rely vpon him; yet vſe thou all other helpe that hee hath
preſcribed: Doe the beſt thou canſt, but ſtill depend vpon
him, not on the meanes; the which without his finger, as
Moses rod, will worke nothing.

And is God the author of mans ſaluation? why then let
the righteous be of good comfort, for they ſhall be ſaued.
What can hinder? who can prevent his reſolution? Let
Sathan and all the Spirits of the infernall pit, gather their
wit, power, and forces together, caſt riuers of water out of
their mouthes, breath fire at their noſthrills, ſpeake venome as
faſt as words; yet God ſhall plucke off their Chariot
wheeles, ſmite them in the hinder parts; they ſhall in heapes
lye dead and ſtinking on the ſhore, when the waters ſhall
giue way, that all the *Iſrael* of God may ſafely paſſe, and poſ-
ſeſſe heauen. And though ſometimes we may ſeeme to be
in great dangers, as *Paul* and the people were in the ſhip; yet
as they did to land at the length, ſo ſhall we come ſafe to the
land of the living. For not one whom the father hath cho-
ſen, and his ſonne redeemed, but in the time appointed they
ſhall be ſaued: Not one of theſe ſouldiers ſhall become cap-
tiues; none of theſe children ſhall bee diſinherited: Feare
not them, little flocke, ſeeing nothing ſcan deſtroye you of
ſaluation.

Haib. Out of this word it may be gathered, that
The Salvation of the faithfull is certaine and not doubtfull.
Paul ſpeakes of it, as of a thing perfected, finiſhed. And it
is vſuall in the Scripture to call things that are not, as
though they were; *Balaam* made no queſtion of this. God
faith, he will put his ſwore into them, and they ſhall neuer (make
that) depart from him. He hath promiſed to marry himſelfe to
them in faithfullnes, that is, in a couenant that ſhall not bee
broken.

Verſ. 3.

Verſ. 4.

Act. 27.

Doct. 1.

Num. 23. 10.

Ier. 32. 19. 40.

Hol. 2. 19. 20.

Rom. 8.1.

broken: and to such there is no condemnation: And for the certainty of this poynt wee may produce many worthy reasons.

Reas. 1.

And first from God the father thus we argue. 1. Hath hee not chosen them 2 Tim. 2.19. and shall hee at any time reiect his people? Why then doth he not make a new election? why for his counsell shall stand. 2. He loveth them, and whom he once loveth, doth he not love them with an everlasting love. Jer. 31.3. 3. He cannot repent of what he hath promised, or faile of his word Rom. 11.29. and 4. Is not his iustice satisfied? hath not Christ paid the full debt, and shall God require it againe of the debtor? Rom. 5.8. And if God hath chosen them, loved them, his iustice bee satisfied for them, and he hath promised to save them, shall then any of them perish on Gods parte? I trow this is plaine to every mans capacity, that they shall not, nor cannot.

Reas. 2.

A second maine Reason, or rather many may be drawne from Christ the Lord. 1. Hath hee not bought them? and will he now not demaund his due? Yes: *hine they were* (saith he to his father) *but they are mine.* Jo. 17.6. 2. Hath hee not prayed for them? Jo. 17.24. and doth not the father hear him alwayes? Jo. 11.42. 3. He also maketh daily intercession on for them. 1 Jo. 2.2. And shall hee not prevaile? and 4. Christ hath glory by them. For if one member were lost, the body would be imperfect. Job. 17.10.

Reas. 3.

Also from the Spirit we gather reasons. 1. If he should not perfect the worke of grace in them, the word that came from him would be against him. Phil. 1.6. Again in the same place, his power and mercy would not equally appeare to the elect in Regeneration, as the power and mercy of the father and the sonne in the Creation and Redemption, if any of them were not perfectly sanctified. 2. Then Christ should prove a lyer, for he hath promised to send his spirit, that shall lead them into every truth, and againe the Spirit should not obey the sonne, which were the deepest blasphemy to conceive. Jo. 16.13. 4. They are the Temple of the Holy Ghost, and shall hee suffer that to be destroyed, or the vncleane

cleane ſpirit to thruſt him out of his poſſeſſion: *1 Cor. 6. 19.* So that on the Fathers part, the Sonnes party and the Holy Ghoſts part, they cannot periſh.

And we may draw reaſons from the faithfull themſelves; For 1. They cannot be deceiued. *Mat. 24. 24.* 2. They neuer ſinne with a full conſent; the new man, the part regenerate cannot ſinne. *Rom. 7. ult.* 3. And then ſhall he periſh for the old mans tranſgreſſions: This were to verifie the old Prouerbe. *The fathers haue eaten ſweet grapes, and the childrens teeth are ſet on edge.* 3. They will alwayes uſe the meanes that will bring them to heauen. *Col. 3. 2.* and ſhall not hee that walketh in the way come to the end of his iourney. *Ier. 6. 16.* 4. They are vnited to Chriſt by faith, loue and the Spirit; and who can burſt theſe bands aſunder?

And we may alſo collect arguments from the ſimilitudes in Scripture for this purpoſe. 1. Chriſt is compared to a vine, the faithfull to his branches. 2. To a ſpring, they to living waters, that flow therefrom. 3. To an head, they to his real members. 4. To a foundation; and they to the reſt of the building. And who ſhall ſtop the courſe of this river? *Leu. 24. 4.* Rent this tree vp by the rootes. *1 Jo. 2. 18.* Bruiſe this head. *1 Jo. 2. 18.* Or remoue this foundation? for it is ſaid, that the Gates of hell ſhall not preuaile againſt it. *Mat. 16. 18.* This is not like *Abrahams* well, that was ſtopped; *Jonah's* gourd that withered; the Serpents head, that was bruised; or the Temple of *Jeruſalem*, that was ouerturned.

Finally, if they ſhould not be ſaved, what great abſurdities would follow? for 1. Grace ſhould be overcome of corruption, the yonger ſerue the elder. 2. The body myſticall of Chriſt be maimed, yea, in part, condemned. 3. We ſhould aſcribe leſſe to grace and the Spirit, then to Satan and corruption, both for power and priuiledge, and 4. Chriſt ſhould be ſubiect to dy in vaine, in part or wholly; for by that rule and meanes, that one may fall away, two may, yea all the faithfull; and then Chriſt ſhould ſeem to looſe his purpoſe and to die in vaine, for no end.

And by this Doctrin in hand are our Adverſaries confuted

view the whole
of the book

Reas. 4.

Note.

Reas. 5.

view the whole
of the book

Reas. 6.

Uſe 1.

Reasons why
Solomon was
saved.

Why the Pa-
pists hold he
perished.

1.

2.

3.

4.

Quest.

Sol.

who maintaine, that the faithfull may fall, and finally perish. They instance in Solomon. But he fell not totally and for ever. For 1. He writ a booke of his repentance. 2. He had a special promise, that the Lord would neuer forsake him. 3. Peter stiles all *holy men*, who penned the Scriptures, of which number he was one. 4. He is in the naturall (I say not legall) Genealogie of Christ, and no doubt, but Christ would give him that honour, as to save him. 5. Hee might not commit idolatry, but permit his Concubines, so his sin was the lesser, for as he was said to build the Temple by others, so might he be reputed an idolater in bearing with others. 6. He was a speciall type of Christ, and all this being thus, who dares conclude, that hee was condemned? We may boldly, avouch the contrary.

But the Papists have reasons to hold that Solomon perished. 1. In so doing, he being a King, then Kings will the sooner submit themselves unto the Pope, and seeke for a pardon. 2. If as a Prophet he perished, and a penman of the Scripture, Oh! this maketh notably for their purpose, for then this will follow, that the Pope may be free from the spirit of error, yet die a damned person, as many, by their owne confession, have done. 3. If as a good and pious man, then, certainty of Salvation cannot be obtained, as they seeke to defend. and 4. Hold this position they must, or else pardons and Purgatory wilbe of no praise, or prize, but utterly perish.

But you will demand, why should so excellent a man fall so fearefully?

1. The Lord might permit him, to humble him, as Paul must have a prick to buffet him, least he should bee exalted with the abundance of Revelations; and was not Solomon having so rare parts, incident to the same? and if that was a remedy for Paul, why not this unto Solomon? 2. Again, if this King had lived without spot, he being so wonderfully qualified, and having so great a kingdom, that none was euer like him, the people, peradventure, would have taken him for the true Messiah. For how many

my ſtill looked for Chriſt, at that day, and after Chriſt was come, dreamed of an earthly kingdome? Many more arguments they produce, but we haue answered them elſewhere, therefore here omit them.

And this doctrine is of great comfort to all the faithfull; for come what can, they ſhall neuer periſh: Nothing ſhall be able to ſeparate vs from the loue of God in Chriſt Ieſus. We ſhould more reioyce in this, then wicked men in their wine, and oyle, and large poſſeſſions. *Iſa* heart was glad in the remembrance and aſſurance, that his Redeemer liued, & that he ſhould ſee him with his eyes: *David* reioyced, that his fleſh ſhould ſee no corruption, and the Apoſtle, that hee ſhould be ſaued: Shall a King be glad, that none can take away his crowne? a nobleman the Enſigne of his honour? the Iudge, his ſcarlet robe? the Biſhop, his Rochet? the Captaine, his Auncient? the Pyrate his flag? and the poore man his farme? Shall the certaine poſſeſſion of theſe things breed ſo much mirth? and ſhall the aſſurance of a kingdome, not expell ſorrow and mourning?

Art thou poore? in a farre Country? deſpiſed of the world? or with the Iew in *Babilon*? haue thy parents reioyced thee, thy friends caſt thee off? and all thy familiars waite for thy halting? Yet grace ſhall neuer leaue thee, or the Lord forſake thee, but preſerue thee to eternall glory: Let *Rachel* die in trauell, *Abe* be ſlaine of his brother, *Iſmael* be beheaded, Chriſt crucified, and *Eli* breake his necke, yet they ſhall be ſaued. And if thou be faithfull, God ſhall deliuer thee from every euill worke, and preſerue thee to his heavenly kingdome. Then be of good comfort, for if earthly priuiledges breed ſuch ioy, what ſhould theſe heavenly doe? Why, where bee our hearts? and what doe we thinke upon.

And this ſhould teach vs thankfulneſſe to God, who hath now made our ſpirituall eſtate more certaine in Chriſt our ſurety, then it was at the firſt in *Adam* our father. The Pope gets large ſummes, for long pardons, the Landlord great fines, for a leaſe for many yeares; But we haue a pardon and leaſe

Uſe 2.

Uſe 3.

lease that are of force, for ever and ever: ours be signed, sealed, and delivered by the finger of the Spirit, through the blood of Christ Jesus, and with the full and free consent and presence of God the father: Then say with the Apostle upon the same ground, *To whom be praise, for ever and ever Amen.*

Vse. 4.

Acts 27.

And is our salvation certaine? How then should wee be pricked forward to goe on in the constant and cheerefull vse of all meanes that may effect it for doth not expectation and assurance of the end, let all a worke? who would plow, if he had no hope of a harvest? crosse the dangerous seas, if he were out of all heart, for his returne in safety? or take Physicke, should hee not thereby expect recovery of some present sicknes, or the remouall of some future disease feared? And had we no hope, then we might be out of heart. But seeing not one of our haire shall perish, as *Paul* said concerning corporall safetie, let vs eate and drinke with gladnes, be of good courage, and vse all helpes prescribed: for as the wicked haue no mind to vse the meanes, because they haue no hope to inherite heauen; so wee, by the contrary ground, should be stirred and enliued to cast off sinne, grow in grace, suffer affliction, and (if need be) to resist vnto blood; in as much, that we be assured, and know, that our labour is not in vaine in the Lord. And with what willingness will man and beast, haue and hunt, being in hope to finde and catch the prey? shall we then, hauing such a prize in our hands, haue no hearts? surely it should not, nor it must not be so.

Doct. 6.

Saved. Hence let it be noted, that *The Salvation of man is a rare and great blessing.* No doubt but *Paul* doth mention it as a speciall fauour from the Lord. And seeing in these words he seemeth to vse a Reason to moue *Timothy* to be resolute in al good duties, if he had knowne a better or more forcible argument, hee would haue produced it for his purpose. See *Gen. 29. 18.* Which place the two *Caldee* Paraphrasts expound, not of *Gedeon*, or *Sampson* deliuey, that were temporall and transitory,

itory but the salvation by Christ, which is eternall and permanent. 1 Pet. 1. 8. 10. 45. Phil. 2. 12. 1. 17. and this will further appeare by many reasons.

Let vs consider it in the causes. 1. We were not redeemed with gold and silver, but with the precious blood of Christ, as of a Lamb vndefiled. 1 Pet. 1. 18. 19. 2. Dorth nor the word, the good word of God, and the Spirit effect and apply it? and was not the best message that euer Angels brought, Salvation to mankind?

Reas. 1.

And are not all times, meanes, and things subordinate to the same? this is the end of all ends; Gods glory being excepted; and yet his glory is procured by the same. The more generall a thing is, the better it is, for begetting, conceiving, bearing, baptizing, calling and iustifying, yea Sanctification preceede it. And is it not then the best thing?

Reas. 2.

And is it not directly opposed to damnation, the worst thing that can be named? the wicked shall be in hell amongst the damned Divells, and suffer the vengeance of eternall fire: on the contrary, the Godly shall inherite heauen, enjoy the communion of the blessed Angells, for ever and ever.

Reas. 3.

Finally consider what it is to be saved. 1. Shall not the image of God in such be perfectly renewed. Psal. 17. vlt. 2. Their ioy, shall it not be full? Psal. 16. vlt. 2. Their habitation of pure gold, and the fruition of all eternall? and now lay all these together, and will not the point be a truth, that mans chiefest blessednes consisteth in his salvation? Come we to the use.

Reas. 4.

Where we reprehend many, that esteeme it a matter of no moment, or estimation. Is it a thing of weight to preserve a yong plant from withering? a beast from drowning? the body from dying? and nothing of importance to save the whole man from damning? The ignorant man, as hee understands not the worth of it, so hee neuer seeketh after it. The Couetous cryeth, its good to bee here, gain is great godlines. The Epicure, hee goeth in purple and fine linnen every day, fareth delicately, drinketh wine in bowles, spendeth

Use. 1.

death his time in pleasure, and altogether forgetteth his latter end. The voluptuous man maketh merry, saying, The new day shall be as this, we will haue our fill of loue, and neuer once mindeth his salvation.

As for the drunkard, biting vsurer, and the swearer, they long agoe haue made a league with hell, and a couenant with death; boasting, Tush God will doe neither good nor euill. *Zeph. 1. 12.* and is there wisdom in the most high?

Use 2.

This poynt may iustifie the courses of such, as take paines to worke out their saluation, and to make their calling and election sure. Goe yee on, and the good Lord shall be with you. Let it neuer be said of any of you, ye began well, but who did let you? Its a fearefull thing to begin in the spirit, and to end in the flesh.

Use 3.

This might moue Parents, to make their children the subiects of saluation: for would you not haue them to bee heires of great things? Say then with *Abraham*, Oh, that *Ismael* might liue! with *Noah*, God perswade *Lapheth* to dwell in the tent of *Shem*. All call with *David*, Come hearken vnto me, ye little children, and I will teach you the feare of the Lord. For those be the best parents, that can vse the meanes to bring their sonnes and daughters to be coheires with Christ of the kingdome of God, and to participate of endlesse saluation. Whereas our Lord said, Weepe for your selues, and for your children; So say I, Get saluation for your selues, and for your children.

Use 4.

And from this ground, wee are all to be instructed, and instructed to seeke Saluation. What was *Pharaoh* the better in being a King? *Atiabab* a Queene? or *Iudas* an Apostle, and cast out of heauen? Where be now the Fooles great barnes, *Nebuchadnezzars* Babel, or the rich gluttons purple fine linnen and dainty fare? What is now become of dancing *Dablah*, painted *Iezabel*, or drunken *Nabal*? whose eares would not tingle, and hearts tremble to treade in their steps, and to thinke at what a doleful haven they be landed? wherefore cry, and cry againe with the Tabor, *Syr*, what shall I doe to be saved? Master, how may I inherite eternall life? Oh thinke,

thinke and thinke often, that salvation is the greatest good that can befall a man; for without that, wee shall perill for euer; and then woe to vs that euer we were borne.

¶ That which hence I gather, is that

One good Christian reioyceth in the salvation of another.

Doct. 7.

Paul enuicth not that Timothee was partaker of the same blessing.

Againe, we note, that

Certainty of Salvation may be had, if it bee rightly sought for.

Doct. 8.

Yet some thinke, that Paul understood this by extraordinary Reuelation: Yet the poynt is a truth though it were not drawne from this Text. 2 Cor. 5. 1. 1 Io. 3. 1. 2 Cor. 13. 5. 1 Io. 3. 19.

For in the vse of the meanes we may get faith, and that will assure our hearts of salvation.

Reas. 1.

Againe, God giueth his spirit to such as seeke aright, and it will beare witness with our spirit, that we be the sonnes of God; and if sonnes, we shall be saued.

Reas. 2.

Eph. 1. 13.

This confutes the contrary doctrine of the Papists; who leaue a man, like a Meteor, hanging in the ayre, alwayes doubtfull.

Vse. 1.

But they obiekt, that faith is not felt by sense.

Obiect. 1.

1. What if it were not, yet repentance is sensible, and hee that repenteth truly, shall be saued.

Sol.

2. He that beleueth is sure that hee beleueth; for as the eye doth see, and knoweth it seeth; so doth faith beleue, & is assured it beleueth by that faculty it hath in it selfe.

But the best doubt.

Obiect. 2.

True; but 1. Doubting comes from the flesh; and diuers causes produce contrary effects. 2. Varying the minds object varyeth the act for the present, and 3. Faith and doubting may stand together when as they be neither of them in the highest, but in a remisse degree; And as limping is a signe of life, halting of motion; so is doubting of beleuing: for as without life there can be no limping; so without faith, no doubting, though, I grant, there may be despairing.

Causes of doubting.

We

Use. 2.

We may try by this doctrine what good vse wee haue made of Gods ordinances: Haue we got assurance that our names are writ in the booke of Life? are wee sealed by the spirit of promise? are we certaine we shall be saued? Why then we are good profitients in Christs schoole, else not. Doe we still hang all vpon seeming, saying, thinking and conceiting? why then we are much amisse, and must labour for assurance.

We would haue our Lease sure, hold our Lands sure, and make all sure: and shall we take no paines to make our salvation sure? Well: we through the goodnes of God haue time and meanes to doe it; and if we omit the opportunity, the day of had I wist, will ouertake vs. What is of greater estimation, then the certainty of salvation? and what lesse regarded, more neglected? Some thinke, its a doctrine impossible; others cannot stand about it; and many desperately, in a blindfold manner, cast themselves on the secret and vnsearchable mercy of God. Art thou any of this number? then in the feare of God amend this thing: I can tell thee it will prove worth thy labour at the length, though it seeme labour in vaine for the present season.

And hath called vs. } From the copulation of these two together, it is to be obserued, that

Doct. 9.

Effectuall vocation accompanieth Salvation.

None shall be saued, but such as be effectually called. *Adam* was called, no doubt, when the Lord came in the coole of the euening, and said *Adam, where art thou?* Gen. 3. 9. See *Math. 9. 13. Rom. 8. 28. 1 Cor. 1. 9. Gal. 5. 8. Col. 3. 15. 1 Thes. 2. 12. 1 Tim. 6. 12. Heb. 5. 4. 1 Pet. 1. 15. Iude 1.*

Reas. 1.

Because we by Nature are in darknesse and spirituall bondage; we lye, like *Adam* hidden in the bush, vntill the Lord call vs out, and set vs at liberty. The bondage in *Egypt* of *Israel* vnder *Pharaoh* prefigured this: and as they were called corporally; so must we spiritually, before wee can come to the heauenly Canaan.

Reas. 2.

Againe, the Lord hath set downe a most sure path, that leadeth to heauen: he therefore that will come to his iourneies

neyes end, eternall ſalvation, muſt travell the Kings high way. *Rom. 8. 30. Iſrael did ſo to Canaan.* *Exod. 14.*

Befides, if we be not called, we cannot be juſtified, and conſequently ſaved: For effectuell vocation (in order at the leaſt) doth precede juſtification. And if wee have not this linke of the chaine, we loſe the other alſo. *Rom. 8. 30.* *Reason 3.*

And laſt of all, No vocation, no true title to the promiſes, for they belong to as many (and no more) *as the Lord ſhall call.* *1ſt. 2. 39.* And he that hath not right to them, but is ſtill vnder the Law, cannot be ſaved; for we come to heaven by no other way, but by the promiſe. *Reason 4.*

And here we taſke the careleſſes of many, that neuer have care, by proving the truth of their calling; to make their ſalvation certaine. Some cry, they are not aſſured of heaven, what marvell, ſeeing they be not called? for the one is, or the other can be never. Who will expect wages, when the Maſter of the houſe hath not called him to worke?

This teacheth vs how to get aſſurance of ſalvation. viz. in making our calling ſure. Get the one, and thou ſhalt have the other. And becauſe thou maiſt the better try the truth of thy calling, we will ſtand a litle to ſhew the order and manner of it.

We muſt know, that preparation goeth before this effectuell vocation. And it hath 2. parts. 1. A cutting off. 2. A fitting. *Vſe 1.*

This cutting off is done by the knife of the law, which, like an axe, loppeth vs off from the wild olive tree, *Adam.* *Vſe 2.* For though we be not called by the law, yet we are fitted by it.

In this cutting off, we may obſerve, 1. The time when, and 2. The manner how. The time is ordinarily, when wee are the beſt able to doe the Lord ſervice in his vineyard, which is, in a middle age: ſeldome are children, and rarely be old men called: for the one is not of age to worke, the other, almoſt, paſt age to worke. Yet we read of ſome children, as *Ieremiah, Iſiah, Timothy,* and others, that of children were called; that Parents might be encouraged to uſe the means. *The order of Gods proceeding with whom he calleth.*

Aged persons
rarely called,

Luk. 13.

How the Lord
calleth.

meanes of conversion, and not be without all hope of a blessing: And so we doe of some old men, as of *Abraham* called at 70 yeares of age: and it seemeth probable by *Nichodemus* his answer to Christ, that he himselfe was an old man. *Iohn 3*. This, no doubt, is written, that we might not despaire of any; for God can call whomsoever, and whensoever he will. Yet men and women of great age are not often called. 1. For they are most vnfit for the Lords worke: what man will take an aged person to make a watch, or to become a Musition: for are not his fingers set; which should be nimble for such a calling? how vnhandsonely will they goe about so curious an instrument, or action? And shall the Lord then, not make choise of the fittest persons to performe his actions? 2. Old men haue gotten a stronger habit of sinne then others: what saith Christ of such? *Can a Blackamore change his skin, and a Leopard his spots? then may ye doe well, that are accustomed to doe euill.* 3. Sathan hath more possession of such people, and is the harder to be cast out. 4. We read in the Gospell, that God calles at the third houre, sixt houre, ninth and eleuenth houre: why not at the twelfe, making an equall distribution? I cannot tell, I doe but guesse; but it may be, because at the twelfth houre, either none, or few are called. I would not be mistaken here, as though this were vnpossible with God: but that men might be moued not to procrastinate and deferre their conuersion, I haue added this. And when trees haue bene often watered, pruned, and dunged, yet beare not, doth not the Lord of the vineyard bid them to be cut downe? for why make they the ground barren? wicked men hinder the good of others. This for the time of calling.

The manner how, followeth; and that is, either violently, or more gently. God is wise in all his proceedings, and therefore calleth, as he seeth needfull: Some he pierceth to the very hart, woundeth the spirit, & causeth them to quake and tremble exceedingly at the voice, of his power: others he calleth with a still and quiet voice, as is most conuenient. The discret Mother hauing a child stubborne & not to be shaken

shaketh the rod; when as one, that is more meeke and tractable is allured by a cherry or apple; and euen so dealeth the Lord by his chosen children; for he calleth them according to their dispositions and severall qualities, yet alwaies so, as they come and obey his voice.

2. And this may serue to haue beene spoken of their cutting off, both for time and manner: Next their fitting followeth, the which consisteth of. 2. branches; the one Compunction, the other desperation.

When the Cyon is cut off from the tree, then in order it followeth, that it be fitted to be set into the stocke, into which it is to be grafted: And so, when by the knife of the law, we are either violently, or more leisurly lopped from the old olive, it ensueth that wee be fitted to be set into the new, Christ the Lord. Now this compunction of heart hath two degrees; the one rendeth asunder the very ioynts and sinewes; pierceth and entrencheth into the very bones, and the marrow. But the other doth not wound so deepe; but, as it were skarreth the skin, and eateth into the flesh. For as some be let bloud in the finger, others in the arme, or head: so God, being a most skilfull Chirurgeon, doth pricke, and let vs bloud, as he discerneth the nature of our disease. *The child came to himselfe by nuzzing seuentimes. 2 King. 4. 35.*

And after this compunction followeth an holy desperation; which consisteth in the denying of a mans owne merits and relying on the Lord for mercy: for his sinnes being great and many, his good workes not any at all, he is therby brought to despair in regard of himselfe, and also to call the mercy of God into question: Yet not doubting whether the Lord can, but whether he will or not, grant him a pardon for his sinne. Now doth the sinner hang the head, smite his hand vpon his thigh, cry earnestly to God for mercy, and seek to the Minister, the Phisition of the spirit, for grace and comfort. And this compunction and holy desperation is greater in some, then other, for these Reasons.

1. Some man may haue had many outward calls by the word, and inward motions by the Spirit, the which hee ha-

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Six reasons.
why all men
are not called
a like.

uing resisted and not obeyed, then hee is brought to feare, that he hath sinned the sinne ynto death: And if he hath any knowledge in the Scriptures, peradventure, will bring that to fight against himselfe; especially that place in *Heb. 6. or. 10.*

2. Other some haue had good education, and haue bin trained vp in the Scriptures of children; so that they haue beene restrained from many grosser sinnes, then others haue committed. Whence it followeth, that there is degrees of compunction: Trees that haue beene long vnpruned, haue the more cuts, when they come to be lopped and dreiled.

3. Peradventure, the Lord hath a purpose to send some one of his children, for to dwell, like *Lot in Sodom*; or *Joseph, in Egypt*; and there he foreseeing, that they shall haue weake provocations to good, strong temptations to euill, letteth them drinke the more deeply of the dreggs of sinne, that they, in future time the rather may be moped to auoyd it: For a wounded spirit, and troubled conscience for sinne, will proue, for time to come, an excellent Tutor. Hee that hath burnt his feet with treading on the hot stone, will looke the better to his steps, in all his journey afterward.

4. All men haue not constitutions of body alike; some be strong, others weake; so that, that measure which will but cure the one, humble him sufficiently, would kill the other and bruisse him to powder. And if some were so cast downe as others be, they being poore men, and to liue by great toyle, and dayly labour, would neuer be able to execute the duties of their calling, and to get their bread by the workes of their hands. A man in the breaking of his beast, will haue an eye to that; and shall not the Lord much more in the reclaiming of his children?

5. God appointeth some to be sonnes of thunder, to speake with power and authoritie, to Preach amongst a people, whose faces be as brasse, and neckes like sinewes of yron; & therefore he bringeth them home (as we say) with a witnes, at their conuersion: For as he that hath receiued much wrong by a bad neighbour, will speake worse of him, then he can, who hath had lesse iniuries at his hand: so will such

such, as haue felt the enmity of sinne the most, preach more fervently against it, then he who hath not felt the sting of it, in that measure.

6. Finally, some men haue most excellent and acute vnderstandings; now the more clearly the intellect receiueth a fearefull object, the more will the heart be troubled. If one, through the dimnes of the eye, take a Lyon for a tame beast, he wil not be shaken with equall terrour, as he wil, that by the clearenes of his sight discerneth the beast in his owne kind and nature. And this is a most true position, that the best wits, be the most wounded in heart, at their effectuall calling; because sin and the punishment be the more clearly apprehended: and men (ordinarily) more then women, from the acutenes of the vnderstanding.

But some may object, Its from God, not man, that one is thus humbled: for God in this doth all.

True: yet the Lord worketh according to the condition of the subiect, about which he is exercised.

And women are often more cast downe, then men be, at this season.

We grant it: Yet that comes from the weaknes of the sexe. And shall you not see one more terrified at the drawing of the sword, then another is in beholding it sheathed into the very bowells?

Thus you haue heard, how the Lord prepareth a sinner, before effectuall vocation, cutting off and fitting of him to be grafted a new; at which time, he is like a branch slipped from the body of the tree, and ready to wither and dye in his owne apprehension: And then the Lord speaketh vnto the poore perplexed soule by his Spirit, in the promises of the Gospel; and that, peradventure, when he the least expecteth any such comfortable tydings, secretly saying, and whispering the sinner in the eare of his soule; Be of good comfort, for thy sinnes are forgiven thee. Now hee giueth Christ to him, and him vnto Christ, so that the penitent person is come home into his desired place, and the liberty of Gods children.

Obiect. 1.

Sol.

Obiect. 2.

Sol.

Conclusions
from the pre-
cedent dis-
course.

Now from this that hath beene said, we may deduce many things for our further instruction, and to confirme vs concerning the certainty of our effectuall vocation.

1. Here we see, that the law is necessary to be preached, that, like a schoolemaster, it may whip vs to Christ, for to find comfort in the time of neede.

2. That the true sight of our sinnes and humiliation is a companion of effectuall vocation; for the sicke have need of the Physition; and Christ calleth none, but such as are lost in their present apprehension.

3. That euery sigh for sinne, and compunction of spirit is not to be effectually called: for Reprobates, like *Ahab* and *Judas*, may, for a time, be much deiected; yet neuer receiue Christ, whereby to be truly iustified.

4. We learne from hence, that effectuall vocation is an action, sensibly to be felt by the persons, who be the proper subiects of it; and a worke, though, on Gods part, secretly effected; yet on mans, easily apprehended.

5. And here men that haue not endured so much humiliation as others, yet are not to despaire of their spirituall condition; for the Lord doth not call all his a like. To one hee reveileth some little sinne at the first, least he should be swallowed vp of overmuch heauines; yet by the punishment thereof he commeth to coniecture, what is due vnto him for the rest: And when the poore sinner hath got power against this, then he will reveale vnto him some other of greater nature: for hauing had experience of Gods former mercy, he is made the more bold and able for to wrestle with greater transgressions, and Sathans more fell and fierce temptations, the which vsually come in the latter end of this spirituall combate; For like a cunning Captaine, that would raze downe the walls, he first dischargeth his lesser pieces, and if they will not effect it, then he giueth fire to his greatest Ordinances, and roaring Cannons.

6. And for conclusion, let him that is neuer so much deiected not be out of heart, as though the Lord could not raise thee vp againe, and comfort thy soule; for as his mercy, so his

his power is infinite; The deeper the foundation is layed, the firmer will the building be; and the more we be humbled, and broken at our preparation, the more shall we be able to stand fast, after our effectuall vocation. Wherefore read, pray, meditate, heare the word, receiue the Sacraments, and seeke to the Puration of thy soule; and at one time or other through one of these conducts, he will seale to thy soule, a certificate, for the remission of all thy sinne; and thou with comfort shalt say, *Now soule returne vnto thy rest*. Doe but vie the meanes, tarry the Lords leisure, and he shall come, that will come, and comfort thy heart: say not, that no man euer felt what thou dost, for many haue, and found pardon, peace vnspeakable.

But when thou art come home to thy long desire haue, and the Lord hath heard the voyce of thy weeping, when see thou faile not to performe the vowes, that thou madest to him in the daies of thy former affliction, lest a worse thing follow. Neither thinke it thine honour, that thou hast bene more terrified and dejected in thy preparation, then thy brethren (as the manner of some is) but be thou the more ashamed, that thy heart was so stubborn, that it did not exhibite more power to call thee home, then the risk of his children. And by how much the more the Lord hath humbled thee about others, be thou so much the more industrious in all good workes: For the more paines the Husbandman taketh in tilling his ground, the more cometh he expecteth from it, at the time of harvest; and shall not the Lord looke for the like from all his manured and well silled closes? yea vndoubtedly.

And here I will adde some particulars, that he who is effectually called knoweth by experience, whereas men in the estate of nature are ignorant.

1. He knoweth now, what a fearefull thing it is to be a stranger from the life of God, and to haue him for his enemy; and would not for the gaining of a world, be once minute in his former condition.

2. How vnable he is of himselfe to answer the Lords

A Caution.

1.

2.

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4.

wherein he
that is called,
hath experi-
ence.

Lords call; or to beleeue in him, though he would, and find
 in himselfe a mind to both. **3.** What an enemy sin and Satan is to the sonnes of men.
 Now he perceiue the sting of the one, and the fiery darts
 of the other, and how deepe they will strike & pierce into
 the very ioynts and the marrow.

4. He can tell you, that a wounded spirit is the extreamest
 of all calamities; and that peace with God passeth all un-
 derstanding.

5. That Christ was God, as well as man, or els he had not
 beene able to haue borne the full burden of one mans sin,
 much lesse of the whole world of the elect; this is a secret,
 which by experience he hath searcht into.

notus A

.1

6. How this good comfort others, by the same meanes, and
 with the same comforts he was comforted of the Lord. And
 with this knowledge of experience, a poore vnturned man
 may be a more skillfull Pilliour to a wounded spirit, then a
 more learned Clarke can. These things and many more
 doth he manifestly called, know by his owne experience.

1 Cor. 1.

23. 26.

.3

7. And this is that crushing and wisdom, which the world
 counteth sillines, and many (as Paul saith) great men,
 wise men, and noble men, are called vpon.

But yet for all this that hath bene said, least some man
 might deteine himselfe, and make his calling and electi-
 on sure, I will further set downe some inseparable effects,
 that accompany effectual vocation.

Fruites or ef-
 fects of ef-
 fectuell cal-
 ling.

1. He is in a wonderfull admiration, to see what an al-
 teration the Lord hath wrought in him. Peter neuer admired
 more at his strange deliury by the Angel, out of that strong
 prison, then that man doth in being brought into the
 kingdome of freedom, out of spirituall bondage and dark-
 nesse.

2. He hath mixt affections, terror and feare in looking
 backe on the object of his former condition, and ioy un-
 speakable & glorious in consideration of his present good
 condition. Now he can both sigh and reioyce at one and
 the same instant, like the men at the building of the
 tower.

Lord

R 3

second

ſecond Temple, *Ex. 3. 1. 3.* Now he will catch his meate with a glad heart, follow the duties of his calling with readineſſe, ſing Pſalmes of praiſe for his late and great deliuey, ſleepe and reſt in peace, for the Lord accepteth him. And we are the moſt forward to all good duties, when we are moſt aſſured of the Lords fauour, and our owne ſalvation. And this the reaſon, why Sa- than ſo ſtrongly tempteth the faithfull to doubt and de- ſpaire.

4. If he haue in former time liued in none, or an ylaw- full calling, now will he alter his courſe, and take a better: for (note this) when God calls any to mercy, as hee did *Adam*, he ſets them againe in a lawfull calling. He neuer called the Deuill, therefore let him goe compaſſe the world; and ſo doth the Rabble of Fryers, diſordered people, as Bearewards, players and idle perſons liue out of a calling and goe a compaſſing (its likely) in that God hath not yet effectually called them; for if he had, they would haue gone to work. And there is no ſurer ſigne of one effectually called by God, then to liue in, and worke and performe the duties of a lawfull calling, and no more fearefull noce of a man not called to mercy, then to haue none, or to abide in an ylaw- full calling.

5. He now, with *Lydia*, will attend to *Pauls* voice, depend vpon the word, and in nothing reioyceth more, then to heare the Lord ſpeake to him in his ordinances. Nay he will not omit any meanes to further him in the courſe of God- lines.

6. Finally he will often call vpon God by prayer, praiſe him for his great deliuerance, ſhew what the Lord hath done for his ſoule, and as much as in him lyeth, ſecke to call home others, that God might be glorified, and they with him ſaned. I haue the longer inſiſted vpon this point, be- cauſe it is the very fiſt entrance to all true bleſſednelle, and the onely ground of our ſound comfort and great reioy- cing.

With an holy calling. Whence we gather, that

Do. 1. 10.

Key. 1.

Note.

Which
Preachers not
called can
call others

How. 3.
1. Pet. 2. 9.
1. Tim. 4. 7.
1. Pet. 3. 2.
1. Tim. 2. 2.

1. Tim. 4. 7.

Doct. 10.

The calling wherewith Gods children are called is an holy calling. The Author of the Hebrewes saies it a celestial calling; and elsewhere its said to be an honourable or high calling. See Heb. 3. 1. Phil. 3. 14. 2 Thes. 1. 11.

Reas. 1.

Whether
Preachers not
called can
call others?

For the causes of it are holy; God, Christ, the Spirit, and the word are all said to be holy. And the Ministers (for the most part) are holy, who be instruments in this action. I say for the most part, for a man not called (Judg. 9) may call others. For 1. I dare not tie the Spirit to the dignity of any mans person. 2. Such may be fitted for the Ministry, and fear of God, & shall they not attaine to their end? 3. Paul reioyced, that Christ, though by the false Apostles, of enuy was preached, why did he this if they could not call others, at the least build up others? 4. And lastly, hee that holdes the contrary cannot be assured of the truth of his owne conversion: for we are not infallibly certified, what Ministers be truly called. For 1. Some mens sinnes goe before hand, others follow after. 2. God only knoweth the hearts of all the sonnes of men. 3. No man knoweth the thoughts of man but the Spirit that is in him: And he that is not certaine of this, cannot be assured of the other, for so long as I doubt of the Ministers conversion (holding this) I must needs call my owne in question; because God vseth man in the conversion of man.

I am not ignorant of some, who hold the contrary: and of their objections, and Scripture against this position: But yet I hold, that an vnconverted Minister may convert, though few and seldome, as we see by experince in former times, and in our daies also.

And in regard of the end too, & the subiects from which we are called, and so which we be called, its an holy calling. For 1. We are called from darknes to light. 2. From uncleannes to holines. 3. From wicked men and Devils, to the communion of Saints and Angels. 4. We are called from earth that is polluted, vnto heauen, the holy Mountaine of the Lord.

Reas. 2.

1 Pet. 2. 9.

1 Thes. 4. 7.

Heb. 3. 2.

Psal. 15. 1.

Use. 1.

This seruen first, to answer an objection of wicked men, who

who demand, why men will not run with them to the ſame exceſſe of riot? Why? the Reaſon is, In that they be called with an holy calling. Wicked and lewd perſons tumble in their ſinne, like the ſow in the mire: but what mirvaile, ſeing they be not the called of the Lord? When men have had an holy calling, then will they have an holy converſation.

And by this Doctrinewe may try the truth of our calling. Have we caſt off the wayes of darkeneſſe? ſingled our ſelves from the profaine multitude? and left ſinne and vncleannes behind? Doe we purge our ſelves, as Chriſt is pure: ſtrive to be cleaſed from the filthines of the fleſh and ſpirit? and to be preſented without ſpot and blameleſſe in the day of our Lord? why then we are called with an holy calling; for as effectuell vocation is a true ſigne of ſalvation, ſo is holines, of our effectuell vocation.

This Doctrinewe may be of great comfort to ſuch as doubt of the truth of their calling. Some, becauſe they are notable preciſely to ſay: I was called ſuch a time, by ſuch a man, and in ſuch a manner, feare they were neuer called at all. Can every woman tell the time of conception? any man where the wind firſt beginneth? or, clearly diſcerne the motion of the ſhadow on the Dyall? Doth not the head grow gray, and the corne white, by degrees, and an inſenſible motion? Tell me then: art thou holy? then be thou aſſured, thou art effectually called; for the effect argueth the truth of the cauſe. Where there is heate, there is fire, and whereſoeuer is ſanctification, there alſo was effectuell vocation.

In the laſt place, this is to teach ſuch, as are called on this manner, to walk worthy of their calling. Is it an holy calling? live thou holily. Shall a Prince plod in the mire, defile his clothes, and pollute his perſon by the baſe offices of poore ſubiects? How vnſcemely then is it for theſe holy brethren (for ſo be they ſtilled Heb. 3. 1.) to wallow in ſinne and follow vncleannes? Let vs then be holy, as our heavenly father, who hath called vs, is holy.

Not according to our workes.] The point is this, that

Men

Uſe 2.

Uſe 3.

Uſe 4.

Dott. 11.

Man is not saved for his works sake. *nam videtur, beatitudinem*
Dei. 9. 9. Psal. 14. 1. 3. Rom. 3. 21. And that neither in re-
 spect of the beginning nor end. For the beginning, the Pa-
 pists themselves say, we haue remission of sinne by Christ;
 but hold, that this is onely a degree; and that our iustifica-
 tion and salvation proceed from our owne workes; But our
 workes haue no such hand in this busines.

Reas. 1.

If we be saued by our workes, then either by the workes
 before our conuersion, or after: But by neither. *Ergo.* For
 the first; are we not blind? *Cor. 2. 14.* The motioⁿ of our
 hearts euill, and that continually. *Gen. 6. 5.* Are not our wills
 turned from God. *Hos. 5. 4.* Haue wee power so much as to
 thinke a good thought. *2 Cor. 3. 5.* Are we not beasts, fooles,
 mad-men, dead in trespasses and sinnes, & the very children
 of wrath by nature. *Psal. 49. ult. Eph. 2. 13.* And if the foun-
 taine be thus polluted, what shall the streames be? first make
 the tree good, & then expect good fruite. Againe, we are not
 saued for the good workes done after our Regeneration: for
 1. They be due to God, as the workes of Creation were. 2.
 They are imperfect. 3. If they were perfect, yet not proporti-
 onable to eternall glory. And 4. When we haue done our
 best, we are commanded to say, that we are vnprofitable ser-
 uants; and shall Christ bid vs lye? *Rom. 7. ult. 2 Cor. 4. 17.*
Rom. 8. 18. Luk. 17. 10. And wee are not saued partly by
 workes, partly by grace; for God will haue all the glory
 and Christs merits may not bee either divided or extenu-
 ated.

Reas. 2.

Because we are not able to repaire the breach that *Adam*
 made. For the Law requires two things (If since the fall we
 would be saued by it:) One, that we vndoe what our father
 did; another, that we performe what he omitted: And
 who can doe either of these? wherefore the Papists play the
 fooles who tel vs of doing of good, but neuer of suffering
 euill: Let them first satisfie the rigour of the Law, and the
 infinite wrath of God by suffering, and then perfectly keepe
 his commands, and they say somewhat. But though they
 would be doctors of the law, they nothing know as they
 should,

should, neither vnderstand the things which they doe as
firme. And haue we not access to heauen, before we can
doe any good worke, being iustified by faith?

This confute the Papists, and reprehendeth the igno-
rant Protestants (who differ in name onely) that hope to
be saved by their good deeds. Demaund, how they hope to
come to heauen? Oh sir, say they, by my good workes.

Thus blind are many as nooneday. Learn hence, not to trust in thy owne workes, but solely
to rely on the fre mercy of God in Christ Iesus. Yet thou
must doe good workes. 1. Because God is glorified by them,
therefore our light must shine. 2. They adorne our calling,
and bring honour to our profession. 3. Thereby wee shall
stop the mouths of our enemies. 4. Giveth Satan the lesse
ground of temptation. 5. They assure vs, that our faith is
true, not a dead faith. 6. And doth not our saluation consist
in perfect holinesse? And is it not also begun in this
life?

And for the direction vnderstand, that there be these
things in a good worke.

1. The Person must be iustified. For if we be not graf-
fed into the true vine Christ Iesus, we shall but bring forth
wild grapes. 2.

2. The rule by which we are guided, must be 1. The word
of God, or, 2. The Rule writ in the heart, or, 3. The motion
of the Spirit, or, 4. The example of the faithfull. For more
Rules then these can no man shew. Gal. 3. 16.

3. We must haue an eye to Christ, and doe it in his
name, for he remoues the imperfection of it.

4. And finally, the principall end must be the glory of
God, not excluding the good of our Brethren, and our own
saluation.

I might gather further from this pharse, that
Men haue workes.

Every one will haue a Religion, such as it is, and will be
doing this, or that.

But according to his owne purpose and grace, &c. Hence we
note

Dof. 1.

Use 1.

Use 2.

Why good
workes are to
be done.

Four things
needful to do a
good worke.

Ier. 6. 16.
Rom. 2. 14. 15.
Isa. 30. 21.
Rom. 8. 13.

1 Cor. 11. 1.

Dof. 11.

Doct. 13.

Eph. 1.11.
Rom. 8.28.
Tit 3.7.

Reas. 1.

Reas. 2.

Reason 3.

Reason 4.

21. RoC

76.1.

note this generall doctrine, that *Gods free favour is the first and prime foundation of mans felicity.*

The finger moves not the Wheele of the watch, but the wheeles the finger: so Gods finger is the first mover of all things. We are said to be choien according to the good pleasure of his wil; we are called according to his purpose; We are iustified by grace; & saved by grace & gifts of grace. Eph. 1.11. For if man were saved by any act of his owne, then the Lords will should not be the first moving cause, but something preceede it. And as the great wheele in a Clock, which first moueth it selfe, and then setteth all the lesser a going, so Gods will first moueth, and then mans in order.

Againe, if the preuision of faith or workes, were the first and principall cause of mans salvation, then the Ideas of things should be in man, before they were in God, and so they should be God, because they were in nature before him for the first cause is God.

Besides, if the free grace and purpose of God were not the first ground of mans salvation, but faith or workes, it would follow, that the Lord were the Saviour of man, *per accidens*: man of himselfe, *per se*; and what more absurd consequence?

And finally, if man were saved by his workes, hee should haue something to boast of: But God will haue all honour: Rom. 3.27. Eph. 2.9.

And out of this very Text, many more arguments may be deduced, to confirme the doctrine. For 1. Paul excludeth our workes. 2. He nameth Gods purpose. 3. His grace. 4. He addeth *which was given*. Now it cannot be a gift, except it were free. 5. He tels vs through whom salvation comes, and that is by Christ; and last of all, when this was purposed and giuen, before man was; and hath not every word his weight?

This confutes our Aduersaries, who make mans forseeing faith and workes, to be the first moving cause of his salvation; or mans will to depend not on Gods, but Gods on him. What more absurd?

But

But it will be objected, that we make God the Author of sinne.

In no wise. 1. We say, that God by his generall power supporteth euery man. 2. That he withholdeth his grace from some, being absolute Lord, and bound to none. 3. He ordinaeth and disposeth of sinne. 1. In turning it to another end, then the doers dreamed of. 2. He restraineth the course of it; and 3. Punisheth sin with sin, which is but iust, and all that we say.

I might out of euery word collect something, but will not, because we shall meete with the same points hereafter, and have handled some of them elsewhere, yet this we will not passe, which is that

The Elect of God are not called by accident and chance but according to his eternall purpose.

Man is called according to Gods purpose. Rom. 8. 28. 30. 1. He hath purposed the thing. 2. The time. 3. The place. 4. The meanes. 5. The manner. and 6. The end. And if he doe all these by his purpose, we need not to call the truth of the point into question.

And if it were not so, then the Lord should worke without foreknowledge, or preuision of the thing effected, which cannot be in God; neither is it to be found in a wise man, if the act be not done suddenly, ignorantly, or by necessity: he that builds a ship; hath the frame of it first in himselfe.

Againe, if mans vocation were not according to Gods eternall purpose, then he should doe things accidentally, and not certainly, the which in no wise must be attributed vnto God.

Let no man then ascribe it to his own power or purpose; for its not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

Fret not, that thou wast called no sooner; for this were to repine against Gods purpose: Man must not be the Lords counsellour.

This may strengthen thy faith in hope of salvation; for what

Obiect.

Sol.

Act. 17. 18.
Rom 9. 18.
Gen 3.
Esa. 10.
2 King. 6.
Ioh 14.
Iudg. 1. 7.

Dof. 14.

Reas. 1.

Reas. 2.

Use 1.

Use 2.

Use 3.

Rom. 9.

what he purposeth shall come to passe; his calling is without repentance; for it comes from his purpose.

Use. 4.

Rom. 9. 18.

Rom. 9. 18.

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Rom. 9. 18.

Doctrines deducted, not handled.

Rom. 9. 18.

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Rom. 9. 18.

I could further gather, that

1. *There is a distinction of callings.* Therefore Paul puts in, *Purpose*: Whence will follow, what the Papiſts deny: viz. a distinction of Churches.

2. *That The difference of Gods calling ſome, and reiecting others, is taken from Gods purpose.*

3. *That, The doctrine of Election, is a part of the Gospel; for it brings ſalvation.*

4. *And finally, that The purpose of God was from eternity.* And others would follow hence; But, for the Reasons alledged, we omit what might be further collected from this verſe, and proceed to the next.

VERSE 10.

VERS. 10. But is now made manifest by the appearing of our Saviour Iesue Christ, who hath abolished death, and hath brought life and immortality unto light through the Gospel.



His verse dependeth on the former. For our Apostle having affirmed, that we were called and saved in Gods purpose, before the world was: in these words declareth the manifestation of Gods mercy, and the benefits we receive through the same.

The particulars in this portion of Scripture be these. 1. That the grace and purpose of God, and mans salvation, is manifested. 2. The time, in the word *Now*. 3. With whom or by whom it appeared, and that is *Christ*: who is described by two effects, one, that *he destroyed death*; another, that *he brought life*; and the instrumentall cause whereby, is said to be *the Gospel*.

Now.] This word includes all times before and after the coming of Christ.

Made manifest.] There be diuers degrees of the appearing of *Grace*, but onely in our apprehension. 1. *Grace* appeareth in Gods decree. 2. In the darke promises at the beginning of the world. 3. When the efficacy of the merit of Christ, appeared in the world. 4. By the application of the Spirit. 5. When Christ came in the flesh. 6. And lastly, when hee shall returne againe in Glory.

Who hath abolished.] That is, Remoued, obliterated, destroyed, (swallowed vp. 1 Cor. 15. 54. &c.)

Death.] By Death is meant the sting of death (for all must once dye) and the torments of hell hereafter, called the *second death*. *Reuel. 21. 8.* As also the death of corruption, which

The Logically resolution.

The Theologicall exposition.

which is in vs may also be vnderstood, with all other kinds, that be inflicted as curses.

And brought life.] First the life of grace here, and of glory hereafter.

And immortalitie.] This argueth a further benefit, that Christ hath procured; for as *Adam* brought death, and eternall death: so Christ bringeth life, and life that shall endure for euer. Some read the word *incorruption*: and the bodies of the Saints shall after the day of iudgement see no corruption.

Vnto light.] First, openly, manifestly, and as cleare as the Sunne, at midday, vnto such as haue their eyes opened.

Through the Gospell.] First by the promises and doctrine of the new Testament, written, preached,

The Metaphrase.

As the Lord, from before the beginning of the world, of his gracions and free purpose, gave, through Christ, Salvation to his chosen people; so hath he now since the beginning of the Law and promises exhibited, clearely and conspicuously, vnto euery one of vnderstanding, manifested the same by the bright appearing of Christ our Lord, who hath blotted and rooted out death temporall in respect of the sting, and torment and eternall paine in the kingdome of darkenes; and hath also brought vnto light the assurance of the life of grace here, and the perfection of endlesse glory hereafter; and that by the writing and preaching of the Doctrine and promises of the Gospell.

The deductio
of doctrine.

Doct. 1.

From the relation and dependance of this verse with the former, we gather, that

Gods purpose in his appointed time shall come to passe.

Grace was giuen in Gods resolution before the world, and now manifested in former and present times. Let man devise

wise what he can, Gods counsell shall stand. The Lord of hosts hath sworn, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, so shall it abide. He declareth the last things from the beginning, and from old the things, that were not done. Yea, the counsell of the Lord shall stand for ever, and the thoughts of his heart from generation to generation. And though Christ was long, yet he came in the fulnesse of time. Gal. 4. 4.

For he is not subiect to forgetfulnes. The Butler, being but a man, may forget Ioseph, and Ioseph his fathers house; yet howeuer that be, the Lord alwaies is mindfull of his purpose. David was in a passion, when he cryed, Hast God forgotten to be mercifull? The Lord hath the Idea of all things in himselfe, and euery thought is before his eyes; so that he is not forgetfull of his purpose. Psal. 139. 16.

He is true of his promise; for it makes for his glory. Shall the Lord purpose and not performe? Sure, this should argue instability and mutability in the Lord, the which cannot be. For the Lords purposes are founded vpon his counsell, his counsell is most wise; therefore he neuer altereth, or changeth his former purposes.

Neither doth God, like man, purpose any thing, that he is not able to performe. Nature may be interrupted, and not produce her effects; but the Maker of it, cannot be hindered at all; for his power is infinite; and if he but will any thing, it is done; yea speake but a word. Speech is one of the least motions, yet when God said *Let there be light*, it was so.

This may serue for to terrifie the wicked, and confute their Atheisme, who cry out, *Where's the promise of his coming? haue not all things bene alike from the beginning?* Yet shall not the Lord appeare in his appointed time? He hath set a day wherein he will iudge the world. The yong man may reioyce in his youth, and doe what seemeth him best in his owne eyes, yet let him know, that the Lord will bring him to iudgement. The Epicure goe in purple and fine linnen, and fare delicately euery day; but his sweet morsells

Prov. 19. 24.
Isai. 14. 14.
& 46. 10.

Psal. 33. 11.

Reas. 1.

Reas. 2.

Reas. 3.

Gen. 1.

Vf. 1.

Act. 17. 31.

Eccles. 11.

9.

2 Thes. 1.

Job. 9. 4.

Psal. 50. 21.

Zeph. 1. 12.

Vse 2.

Ioh. 1.

Heb. 10. 36.

Mal. 3. 15.

Isai. 59. 15.

1 Pet. 4. 24.

morrells shall be grauell in his mouth, when his account is cast vp. And be thou assured, that as the Lord hath purposed mercy to his children: so hath he iudgement without mercy to all wicked and vngodly persons; and in the time he hath purposed, it shall be performed. For he is wise in heart; and mighty in power, who ever waxed fierce against him, and hath prospered? God spared the old world long; but the flood swallowed them vp at the length. *Ierusalem* had a long time of turning, and *Ierusalem* of repenting; but was not the wrath of God powred downe at the resolved time to the vttermost? And so shall it be at the last with such as cry and thinke, *the Lord is like vs; he will neither doe good nor euill.*

And in the second place, this must reach the faithfull patience, and to waite the Lords leysure. We may not appoint the Lord a time, when to finish his worke. It was *Maryes* fault, that would be directing her sonne, that was God and man, when to worke his miracles; and be handling of him; and we read that the best of Gods children haue failed, in not patiently waiting for the accomplishment of Gods purpose and promise. But we haue need of patience, that after we haue endured, we might receiue the promise. Art thou in bondage with *Ioseph*? there is a time to set thee free? in a strange country? Why, *Herod* is yet aliue, that would seek the childe's life: what if thou be in want, cannot the Lord feede thee in the wildernesse? Art thou persecuted? why one day thou shalt be blessed, if it be for well doing. Doe men condemne thee without cause? Are the wicked set vp, and they that tempt God deliuered? Do such as refraine from euill make themselves a prey? And because they run not to the same excelle of ryot, as others, are they badly reported of? what of all this? the day of tryall is at hand, and euery secret thing that God hath, in his secret counsell, purposed, or in his word revealed, promised, shall be accomplished.

Truly this must support thee, comfort thee, and create patience in thee; for yet a very little while, and he that shall come,

come, will come, and will not tarry; and reward every man according to the works he hath done in his flesh, good or evill. Thinke, thinke, thinke on this; thou shalt soone see an end of all thy troubles, and thy desire accomplished, vpon all the Lords enemies.

But is now made manifest.] Where let it be obserued, that *We are to take knowledge of Gods gracious visitation.*

The faithfull haue obserued the distinct acts of Gods providence, from the beginning of the world vnto this day. We are sent to the Crane, and the swallow, and the Hawke that flieth in the South; shee flieth from the pinching cold of the North, for the heate of the Sunne in the South; or when she is in casting her feathers, they doe pricke and tickle her, therefore she spreadeth her wings on the South, that the Sunne might ripen and further them the more in growing; so she should be heated. *Ier. 8. 7. Iob. 12. 7. Prov. 6. 6. Gen. 32. 10. &c.*

For in so doing, it will yeeld vs matter of thanksgiuing: why are we so barren in the praise of God? we doe not consider what great things, the Lord hath done for vs. *David* from this ground, cryed out, *What shall I render vnto the Lord for all his benefits?*

It would strengthen our faith for future time; worke in vs patience, contentedly to waite the Lords leysure; as we see in the Prophet, *Manoahs* wife, and many others. *Psal. 42. 5. Iudg. 13. 1 Sam. 17.*

This iustly taxeth many in our times, who neuer thinke on the dayes of old, neither take knowledge of Gods gracious visitation. How few dreame of this duty? and rare be those men, that minde it. We are worse then the vnreasonable creatures, who sing in the spring, bathe in the summer, and praise God in their kind, by a secret instinct of nature; yet man endued with reason, the Prince of all created things, for whom all other creatures were made, mindeth not this duty.

And if this be our duty; Why let vs doe it. Cast thy eye backe as farre as the Creation, take a view how often the

Lord

Heb. 10. 37.

2 Cor. 5. 10.

Doff. 2.

Reas. 1.

Psal. 116. 12.

Reas. 2.

Use. 1.

Use 2.

Lord visited his people; how he hath from time to time performed his promise, and effected his purpose; for this is worth thy labour: why are we so ingratefull, vnfaithfull, distrustfull, and alwayes repining? Alas! we consider not the distinct acts of Gods providence ouer vs.

Iob. 10. 10.
&c.

I haue wondered at Iob, for he began with God, and went hand in hand, from his Conception, with him, vnto that very day; obserue his words; *Lord, thou hast poured me out like milke; thickened me like curdes; clothed me with skin and flesh; fenced me with bones and sinewes; thou hast giuen me life and fauour; and thy visitation hath preserved my spirit.* Behou this iust mans scholler; for neuer canst thou learne and practise a more comfortable and profitable poynt of doctrine. For it will humble thee; breed admiration in thy heart; strengthen thy weake faith; worke in thee loue to God; and cause thee to prayse him with delight, all thy life long. We take a view how the beast mone vpon the earth; birds flie in the ayre; fishes play in the waters; and the Sun and Moone run their courle in the firmament; and shall we haue no eye to him that created all these, moveth all these, and is present at, and worketh daily in all these; by all these? Surely, surely this is not well done; therefore to be speedily amended; and the rather in that we haue failed so long, so often.

.1.10.10

David forgot not, that some time he kept ewes with yong; Moses, that he had beene a shepheard; Amos, a fig-gatherer; and Shaphar that he had followed the plough; and shall wee forget from what pouerty we by God are advanced to great promotion? All your progenitors haue not worne gownes of purple and scarlet, beene Rulers in Cities and Corporations, neither tasted of the powers of the world to come; therefore let the gracious visitation of Gods good hand neuer depart out of your mindes.

The time of this appearing is to be vnderstood vnder the law, but cheifly in the dayes of the Gospell, whence we doe deduce this doctrine, that

Doff. 3.

The estate of the Church is more glorious since the coming of

of Christ, then before him.

And for many Reasons: First in respect of the Jewes. For first, Circumcision was removed, which was full of torment; it made *Zipporah* to call *Moses*, bloody husband; yet many be so ignorant, that they know not this priviledge. Secondly, The Ceremonies and sacrifices which were chargeable were abolished: we have the body in stead of the shadow; the substance for the circumstance. Hence *Paul* styled them *beggerly and impotent rudiments*. And if we must not come into the Temples, but bring our Lambs and Rams, we then would see the priviledge we enjoy. Thirdly, The Jewes, before his coming, were in great slavery: the Romans governed by 70 Elders; the scepter was departed from *Judah*, and the Pharisees had corrupted their doctrine: *Hered* sought the babes life, for feare a King should rise up to the Jewes of the family of *David*; and they had heinie burdens imposed upon them, the which they were not able to beare. Fourthly, Christ came of their flesh, and was not that an honour? For many desired children, and esteemed it a curse to be barren vnder the law; because each one hoped to haue beene the Mother of our Lord. And did he not first preach to that Nation? wrought miracles amongst them, and doe many great workes there? Now his first fruits were to be respected.

And secondly in respect of the Gentiles, it was more glorious; for First, They were dogs before; but now God perswaded *Iapheth* to dwell in *Shems* tent. God was both the God of Jewes and Gentiles at this season. Secondly, The Apostles had diuers tongues to preach to them; *Paul* was their Apostle; many of them converted; the Wise men were the first fruits; And the Gospell was writ in their Dialect. So that the barren wombe brought forth more children then the married wife.

The Kingdome of God came then to mens doores; they might serve the Lord in all places; which was no small benefit.

And finally, greater grace was giuen after Christs coming,

Reas. 1.

Exod. 4. 25.

Gal. 4. 9.

Reas. 2.

Math. 15. 26.

Rom. 11. 17. and 3. 29.

Math. 2. 9.

Reas. 3.

Ioh. 4. 1. Tim. 2. 8.

Reas. 4.

2 Cor. 3.

Isai. 6, 8, &c.

Vse. 1.

Q. 1. It D

Obiect.

Sol.

1.

2.

Vse 2.

ming, then before him. Therefore the Temple Prophecied of in *Ezekiel*, was bigger then in the dayes of *Moses*. Its true that some particular persons were rare and excellent vnder the law; but if we looke at whole Churches, they then exceeded them, vnder the Gospell.

This serueth to confute those, that of late are sprung vp, who hold the contrary doctrine; and surely, they are deceived: I would knowe of them. Why *Abraham* desired to see our dayes? why the second Temple was more glorious then the first, wanting many things that the other had? why *Isaiah* the Baptist was the greatest of all the Prophets, yet the least vnder the Gospell greater then hee? Why *Paul* called Gods ordinances, for so they were in former time, beggarly rudiments? why *Genealogies* were to be reputed as fables? why the *Patriarches* without vs were not said to be perfect? why *Simeon* desired, for a time, he might not see death. And then cryed (when Christ was exhibited in the flesh) *Now lettest thou thy servant depart in peace, &c.* If it were as they would haue it?

They will say, that Christ was truly, and as plainly seene vnder the Law, in the sacrifices; as now vnder the Gospell.

I answer, No: for the word was made flesh; he walked amongst his brethren; they saw him, handled him, heard him; beheld his woundes and miracles, saw him condemned, crucified, raised, and carried into heauen; and what more lyable to sense then all these things?

2. We haue the same sacrifices in the letter, and may make vse of them; and in stead thereof we haue the Sacraments of Baptisme and the Lords supper; which represent Christ as clearely, except we should hold, that our eye sight is more darke and dimme, then their was: For what more lyably to sense then breaking of bread, powring out of wine, the which represent the crucifying of Christs body, and shedding of his blood? But if any lust to be contentious, wee haue no such custome, neither the Churches of God.

And in the next place, I am constreyned to reprove two sorts

sorts of persons: the prophane, and professors.

For the first kind; notwithstanding all the great meanes which they enioy, yet to see to, they are very beasts. Spots they be in our Markets, blots in our feasts, like the Dog and Sow, vomiting and lapping vp the filthines of every thing, wallowing in the mire of all vncleannes, and neither fearing God, or reuerencing man: they speake euill of all in authority; and contemne, and condemne too, the things and persons highly in fauour with God. Its fearefull to liue in ignorance; but how farre greater damnation are these worthy of, seeing light is come into the world, and they loue darknesse more then light? Shall it not be easier for Sodom and Capernaum in the day of iudgement then for these? Haue we not some, that deny the Lord that bought them? tread vnder foote the bloud of the new couenant, and crucifie againe the Lord of Life? Witness our swearing, drunkenness, and drinkings; our whoredomes, fornications, and all manner of wickednesses. Doe not some count it their grace to appeare gracelesse? glory in their faithlesnes? content their words with vaine phrase, & make the beginning & Conclusion of their sentences to be nothing else but an oath? It were tolerable for men (if at any time) to stumble in the night; but to drinke, stagger and fall in the day, is damnable. And how shall such persons escape condemnation, if they neglect so great salvation? Wherefore, seeing you haue the light, become children of the day, & henceforward abandon the workes of darknesse, reprouing them rather.

And I may not omit those of the better sort, who take not (as they ought) notice of Gods providence over vs in these latter daies. We cry out of many things amisse; but see, and say nothing of what is amended. How many haue desired to see the dayes that we haue, yet it was not afforded them? Are we awake, or sleeping? why then doe we not behold, how the Sunne these 60. yeares hath continually shined in our Horizon? What if the Papists haue sought to eclipse it? haue they prevaile? How many haue warmed their cold spirits at this flame, whose parents neuer pur-
ger

get to a sparkle of this fire? Hath not this Sunne expelled many mists and clouds of darknes? Doth hee not run his circular motion still? and haue not many a peere soule passed through the darke night of this wilderness, to the fruitfull and cleare shining day in the land of Canaan? Wherfore prayse God for that you haue; and pray often and earnestly, that the Sunne of the Gospell may neuer set, or the Candle of the word be put out, so long as the Sunne and Moone endure. Be not like *Rahel*, crying for your wills, as she did for children, or else ye dy. And be not offended to heare me speake a word more; Repine not, murmur not, and fret not at that *Manna* you haue; for many haue fed well of as course and little food, looked far, faire and well liking, and rested contented with lesse then an Homenfull: For Gods power is alwaies the more secne in weake meanes, then stronger. Yet, I wish we might be sensible of what we haue amisse, and recommend to God by prayer, putting to also our helping hand, yet wisely, opportunely; and every one in his owne rancke and order.

Use 3.

And seeing that the dayes wherein we liue are better then the dayes of old, wee must strue, and be better also. The more choyse dyet we feede on, the fatter and fairer should we be: the clearer light, the cleaner must we keepe our selues from pollution, contamination. When trees are removed to a more fertile soyle, doe we not expect, that they should spread further, and be more fruitfull then before? when cattell are put into a better pasture, will we not looke for greater growth, more labour in their hands? Shall not we then grow strong, worke mightily in the Lords vineyard, and resolutely run the wayes of his commands? Is not our light brighter, our spirituall food better, and our iourney shorter? then why is there not some equall proportion? Brethren, these things must be thought upon, made use of, or else our account one day will be the greater, the heavier: for vnto whom much is giuen, shall much be required. They who haue greater meanes for grace, then others, must strue to be more gracious then others, or looke for the more hea-

men

uerreckoning. Our fathers were led in the night, the Moone was their conductor; we are now in the day, when as the Sunne guideth vs; ſhal we not then goe farther, farther, with leſſe feare, and more reſolution, greater boldnes? But alas! who taketh knowledge of theſe things, maketh the true vie thereof? we haue the Sun ſhining, yet ſleepe; or if awake, we cry; want we not light? I ſay no more, but wiſh that our idlenes cauſe not the Lord to remoue our Candle ſicke.

By the appearing &c. This word ſignifieth a bright, cleare, or glorious appearing, whence note, that

The appearing or coming of Chriſt was glorious, whether under the law, or in the time of the Goſpell.

For vnder the Law, was not the Temple, the furniture, the attire of Aaron, the breſtplate, the *Prius* and *Thummin*, and all the reſt, glorious? And did not all theſe point out Chriſt, typify him? if theſe things were not glorious, which were made of pure and beaten gold, fine lilke and twiſted linnen; and of the choyeſt colours, as crymſon, purple, and ſkarlet, then what may be ſaid to be glorious?

And in the time of the Goſpell his appearing was glorious; for was he not borne of a Virgin? turned he not water into wine? healed all diſeaſes? wrought miracles? ſpake ſo as neuer man did? and on the Croſſe, by Chriſt, was not a theſe conuerted? and were not theſe things glorious? Yea his death, buriall, reſurrection and aſcenſion were all glorious. And the more we thinke of theſe things, the more glorious they will appeare. What ſaith the Apoſtle? *Great is the myſtery of Godlines, without controuerſie: for God is manifested in the fleſh, iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glory.* The more we view the workes of man, or nature, the leſſe will we admire; for we come to ſee the Reaſon of them, and the manner how they be done: But the longer we ſtudy on theſe myſteries, the more wonderfull and paſt finding out, we ſhall ſee them to be; becauſe they ſo farre exceed our apprehenſion.

From which
word we take
our Epiphany
Doct. 4.

Reaſ. 1.

Reaſ. 2.

1 Tim. 3. 16.

And

Act. 9.

Act. 7.
Heb. 11.

And after his ascension, as we in part haue heard, the appearing of Christ was glorious. How did his image shine, and his spirit appeare in his Disciples? what soules were converted by them, and wondrous wrought daily? Was not *Sauls* conuersion glorious? and all his life after led in glory? Did not *Stephen* end his daies in glorie, and many a poore person? And his glory appeareth vnto this day. For hath not he ascended on high, and giuen gifts vnto men? When was the word of God more soundly preached (except in the dayes of the Apostles) then now? How are the mysteries of Religion cleared, and the depthes discovered? poynts controuerted brought to the issue, and error layd open without ragge to couer her? what learned tractates haue we in our mother tongue? So that I may boldly say two things; that the like hath not beene before; and that an Englishman that can but read his owne language, may be a great scholler. But its Meditation that must cleare this, better then my pen; and the particular coales that giue light to this truth are infinite. Therefore come we to application.

Use 1.

Where first we reprove, not the people vnder the law, neither the Pharisees in the time of the Gospell; but the men of this age, who see no glory in Christs appearing. We see glory in gold and grasse; but none in the Gospell of grace; in purple and white linnen; yet discern nothing worth admiration in the robes of Christs righteousness. There is a glory in the herbes and flowers; beasts and birds; foules and fish; and in the Starres, Moone and Sunne: But the glory in the Sonne of God and his Gospell farre exceedeth all.

Are not such men like moles, blind as the wants? that see no matter of admiration in these things, into which the very Angels desired to peepe into? the Gospell is called glorious; the conuersion of a sinner, glorious; grace is stiled glory; yea (somewhere) the Saints themselves, are sayd to be the glory of God. Some glory in their apparell; others in a ring, or bracelet; many in the wealth, power and wisdom;

dome; millions in the workes of art and nature: but yet neuer glory in the most glorious objects. I wish that these mens glory be not (sometime) turned into shame, who can glory in many things; but not in the thing which is in glory beyond all.

And was Christs appearing glorious vnder the law, in the dayes of his flesh, and continueth so to this day? what then shall his second comming be? when he shall ride vpon the wings of the winde, passe through the clouds with thousands of thousands of Angells attending vpon him? when the Trumpet shall sound, the dead shall rise, and hee appeare with his scepter in his hand to iudge all the world? If the day was glorious in the giuing of the Law, the time when the Temple and the walls of Ierusalem were finished; When Salomon was crowned King, and Christ rode into the City on an Asses foale; what will the time of the perfection of all things be? No maruell, if the Saints haue prepared for this great day, and longed and looked for it continually. And that which they did, let vs doe also: Prepare for this time, pray that it may come, and often meditate of it deeply in our hearts: and be ye assured, its well worth your labour.

Our Saviour Iesus Christ. Here is layd downe the second principall thing in the Text, which is a description of that person, through whom grace and saluation is giuen, and he is described, 1. By his office, viz. *A Saviour*. 2. His Names, 1. *Iesus*. 2. *Christ*. 3. By the execution of his office, and in two things it consists; one in the remotion of *Death*; the other in the production of *life*. The poynt we first collect is this, that

Christ Iesus is our onely Saviour.

There is none other name giuen vnder heaven, whereby we can be saued, but this. This is he that Ios desired to see; *Isaiah* foretold; and at whose comming, the people were to shout for ioy; and hee is called the Saviour of all the world. viz. Of the Elect world. For there is a world, for the which Christ would not pray; *I pray not for the world. Ioh.*

Doct. 5.
Act. 4. 12.
Ioh. 19. 26.
Isai 18. 20. &
62. 11.
Zach. 9. 9.
Ioh. 4. 42.

Reas. 1.
Gal. 4. 4.
1 Pet. 1. 20.

Reas. 2.

Heb. 2. 17.

Heb. 4. 15.

Roma 4. & 4.
vlt.

Reason 3.

Heb. 7. 26.

Reason 4.

Heb. 7. 25.

Vse 1.

Vse 2.

17. 9. That is, for the world of the Reprobate. Now many reasons may further confirme the doctrine.

First, for God the father, being the party offended, let him appoint him for this end. And then shall we doubt of it, or of Christs sufficiency?

A second we may draw from his person: for hee is God and man. Therefore our onely and absolute Saviour. He must be man that saved vs. 1. That the iustice of God might be satisfied in that nature, whereby he was offended: for in no wise he tooke vpon him the nature of Angells. 2. That we might be his brethren: and 3. He haue a fellow feeling of our infirmities, the better to succour vs and comfort vs, when we are tempted. And he must be God, two natures in one person. 1. That his merits might be sufficient, to satisfie the infinite wrath of the father, for the worthines of the merit comes from the dignity of the person. 2. That hee might overcome him, that had the power of death, that is, the Deuill; Christ was stronger then he. And 3. That he might be able to raise himself from death: so that he might be able to raise himself from death: so that he is our only Saviour; for none was euer like him before him, or euer shall be after him; this is our Kinsman.

And he may be called our Saviour from his properties: for he is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens. He is infinite in knowledge, power and presence; neither can hee euer sleepe or slumber.

Finally, he may be called a Saviour. 1. In respect of his doctrine. 2. Example. 3. His mediation. And 4. by his merit, and that is principally. So that he is a Saviour every manner of way. For all the promises are yea and Amen in Christ Iesus. 2 Cor. 1. 20.

And here we might shew the misery of the Iewes, Turkes and Heathens, who put no confidence in him; neither haue heard of him: As also the Papists, that put their confidence, and place their hope in Mary and their owne merits.

This should teach vs to be acquainted with him, and to repose

repose all our confidence and trust in him, for our salvation. And that so much the rather, seeing eternall life consisteth in the knowledge of him, and the obedience of his doctrine. For this is a sure way.

Who hath abolished death.] The note is this, that Death by Christ is destroyed.

Ob death where is thy sting? O grave where is thy victory? But thanks be unto God, who hath given us victory through our Lord Iesus Christ. 1 Cor 15. 55. &c.

For he onely it is who hath borne our infirmities, and the burthen of our sinnes, paid our debt, dissolued the works of the Devil, quickened vs by his spirit, tooke away the law of ordinances, broke downe the partition wall, cancelled our bond, and satisfied the iustice of the father for the first and second death. The which if any should deny, these reasons may serue to confirme it.

1. For, the law requireth both after the fall: therefore Christ must satisfie for both; or he had not discharged the full debt and payment.

2. They that are not partakers of his sufferings, shall dye the first and second death; who calls this into question?

3. What had we suffered if he had not died? the separation of soule and body, and of both from the fauour of God for euer and euer, had we not?

And 4. Have we not a double life from Christ? then a two-fold death was abolished by the rule of contraries.

But it may be objected, that his sufferings were finite.

True, in respect of time; but there is another infinitie in regard of degree or quantitie, the which Christ endured.

1. The course of originall sinne is stopped in all his members that they do not sinne for euer: therefore it was not necessary that Christ should suffer for eternitie.

But some may further object: how is this manifested in scripture? and when did he suffer for it?

Were not the bodies of those beasts, whose blood was brought into the holy place, by the high Priest, for sinne to be

Ioh 17. 3.

Doct. 6.

Reasons.

Obiect. 1.

Sol. 1.

2.

Obiect. 2.

Sol. 1.

Heb. 13. 11. 12.

be burnt without the campe? and did not Christ suffer *without the gate*? What can be vnderstood by this but the second death? For is it not a priuation of all ioy, and the infliction of the torments of hell for a season?

2.

And was not Christ, in his agonie, in great perplexitie, when he cried, *My soule is heauie to heath: My God let this cup passe from me: And, why hast thou forsaken me?*

In what sence
Christ may be
said to suffer
the second
death.

Yet this is warily to be vnderstood. For we may not in any wise so much as thinke, that God the father did euer wholly withdraw his loue from Christ Iesus, or separate his affection from him; the second death so accepted is to vndergoe the full iustice and implacable anger of God for all eternitie, the which may not here in that sence be admitted. For the father did neuer withdraw his loue from his sonne indeed: Though for the present, hee looked on him as hee was our surerie and a sinner by imputation, with the strict eye of a seuerer iudge and creditor, who would not remit one farthing of his due debt, but exact a full & perfect satisfactio. At which time Christ felt the most bitter pangs in his passion, and that torment, the which was equiuallent to the second death.

Use 1.

This should worke in vs both loue and thankfulness to Christ, who hath wrought so great a worke for vs. How should we praise him for so great a fauour? If a Physician remove a disease, or prevent death in vs, will we not pay him and commend him? And is it not thanks-worthy to haue corruption removed, death destroyed, and that temporall and eternall? *David* would glorifie God in that hee had deliuered his soule from the nethermost part of hell. And did he not blesse God, and blesse *Abigail*, and blesse her counsell, in that she was a meanes to preferue *Nabal* and his familie from death? and shall we not doe so much, who are our selues preserved from death eternall? I wish, that wee did but well consider this thing; then we would be more affected with Christ, more thankfull to him, for the removal of so great an euill.

2 Sam. 25. 32.

33.

Use 2.

Againe, this may comfort euery christian heart in its greatest

rest troubles. Doth corruption fight within thee, and strive to put out the sparke of grace? Be of good comfort; for it shall neuer preuaile. When that serpent death shooteth out his venemous sting; why, consider it tooke from him. And that which thou seemest to see, is but like the Enchanters serpent, counterfeite. Let the deuill tempt thee; why haue recourse to Christ, who hath destroyed his plot, redeemed thee out of his hands, and tooke his power from him. And if the remembrance of the second death cause thee to quake and tremble, yet feare not, for, *the gates of hell shall neuer preuaile against thee.* This ought alwaies in these pangs of terrour, to wipe all teares from thine eies. And the reason we are so often astonished is, because we doe not minde or beleue this thing. For if we did we would cry out with ioy. *O death where is thy sting? O grave where is thy victorie?* This salue is good for the fourfold forenamed soare: This Physicke, like *Moses* rod, will remove all death whatsoeuer. Wherefore in thy greatest feare call to mind that death by Christ is abolished.

And hath Christs death destroyed death? then haue a care, that ye bring it not againe into the world. Giue not food to this infant, reuiue not him by any meanes. For as *Indas* his master, it will, one day betray thee, lift yp his heele against thee. *Adam* could bring in death, but he must be more then a meere man, who can viterly destroy him; yet, strive thou to tread this serpent vnder thy feet, bruise his head against the stones, suffer him not to crawl or creepe. For, in so doing thou shalt be blessed.

But may some say, how might I destroy death?

In a word, diuerle wayes. 1. Thou must auoyd sinne; for, *by sinne, death came into the world.* Sinne to death is like fuell to the fire, food to the faint, wine to the weake, and Physicke to the distempered patients; so that he who sinnes, reuiues death, restores to him his sting, and pulleth him with speed vnto the doore, and into the very inward parts of the soule. And for thy better direction, consider what sinnes haue brought death, corporall & spirituall. 1. Drunkennes. *Deut.*

21.20.

Use 3.

Quest.

Ans. 1.

Ezech. 18. 4.

2.

3.

4.

How Christs
death kills
death in vs.

11. 20. 2. Gluttonie. Luk. 12. 20. 3. Vnchristinelle. Pro. 6. 12. 15. 4. Idlenesse. Ezek. 16. 49. 5. Pride. Acts 12. 18. 6. Lying. Acts 5. 5. 7. Scoffing of the Prophets. 2 Kin. 2. 23. 8. Ignorance. Hos. 4. 6. 9. Infidelity. Jude 5. 10. Disobedience to Parents. Pro. 30. 17. 11. Want of preparation to the Lords Supper. 1 Cor. 11. 30. Finally, all sinne whateuer brings death; For the soule that sinneth, shall die the death.

Wouldst thou then crucifie this *Barrabas*, that too often escapeth, when Christ is executed? see good dayes on earth haue grace to flourish in thee? the first death to bee advantage to thee? and escape the second? why, auoyd sinne; and all the occasions thereof, abandon and flee. Behold, I haue told thee before.

2. Thou must mortifie thy earthly members, crucifie thy inward corruptions, and strue to be clesed from all filthinesse of the flesh and spirit. For, as a disease in the body may cause death, as well as some outward accident; so may some secret corruption cherished in the heart, as soone, as some externall and grosse transgression.

3. Cherish the life of grace within thee. For, if it flourish, death shall perish. When corne and cockle grow together, that which is the more watered, will be the further from withering: then feed the spirit, and the flesh shall pine away.

4. Often meditate of the efficacie of Christs death. For, as the great flame will draw the lesse sparke of heate out of the finger, if held to it; so bring the eye of our mindes close to this object, and death, will pine away. The lesse shall be deuoured of the stronger.

We haue some who hold, Christs death to worke this death in vs, not onely as meritorious, or by way of meditation; but operatiuely as an efficient cause produceth its effect. Yet to me, it seemes to be otherwise. For though it be certainly true in the two former respects, yet, the last is doubtful, and that for these reasons.

1. Death is a mere priuation, and therefore being nothing cannot produce by way of causation, any perfect effect.

1. Death

1. Death is a mere priuation, and therefore being nothing, cannot produce by way of causation, any perfect effect.

2. The death of Christ was a curse, therefore causeth good by accident, not of its owne nature. Whereby the way, we see an other errour to be in those, who hold, that Christs death without his actiue obedience is absolutely sufficient for our iustification. But the succeeding arguments may serue to confirme the contrarie.

1. That obedience which the law requireth is necessarie for our iustification. But the law requireth actiue obedience; therefore actiue obedience is necessarie for our iustification. The former proposition, I suppose will be granted; neither can the latter vpon any good ground be denied. ¶ Because the iustice of the Law is still in force, time not changing the nature of it.

2. That obedience which was to haue iustified man, before his fall, is requisite to iustifie him being fallen. But actiue obedience was to haue iustified man before his fall. Therefore actiue obedience is requisite to iustifie him being fallen. What can be objected against this argument, for the present, I perceiue not.

3. That obedience, which *Paul* opposeth to his owne righteousness, which was of the law, concurrerh to our iustification. But the actiue obedience of Christ, *Paul* opposeth to his owne righteousness, which was of the Law. *Phil. 3. 9.* Therefore, the actiue obedience of Christ, concurrerh to our iustification. For, who euer commenting on that text, excludeth Christs actiue obedience? And to say the truth, passiue obedience is rather a satisfying of the threat, than a fulfilling of the lawes precept.

4. If the actuall breach of the Law made man vniust, then the actuall obseruation of it, must make him righteous. But the actuall breach made him vniust; therefore the actuall obseruation of the law must make him righteous. Except we should maintaine, that our surety Christ, was bound onely to pay the forfeiture, and not the principall, which

may not be admitted. For, man after his fall incurred a doubled debt, both which Christ was to discharge, else hee had not satisfied, the full payment to God our creditor. And doth not active obedience the one, as passive the other? Its death that must remove death, life that must procure life. For, contrary effects must haue contrary causes, such as life and death be. A sharp powder, or water, may eat off the thicke filme, that couereth the eye, and hindereth sight, but there is another internall principle is the cause of seeing. In like manner, the death of Christ, may remove what hindereth life. Yet there must be another primarie cause, for the procuring and conseruing of it. For conclusion, Christ, in suffering, obeyed; and in obeying, suffered. Wherefore, what God hath ioyned together, let no man rent a sunder.

Vse. 4.

And if death, through Christ, be abolished, and by no other, then deaths destruction was no easie action. For, who but he, could haue done it? If it had bin to haue bin abolished by another, shall wee thinkethen, that the father would not haue spared his onely sonne?

Quest.

But you may demand; Could not God haue saued man from death and pardoned sinne, without a satisfaction?

Ans.

I answer; No. For, 1. Its against his nature, iustice in God is not a quality as in man, but his verie essence, therefore it must be satisfied, or no flesh could be saued.

2. His word was passed forth. *At what time thou eatest, thou shalt dye the death.* Yet the Lord sheweth the liberty of his iustice, in sauing some by Christ, and condemning others without him.

So that we see sinne must be punished, Gods infinite iustice satisfied, either in vs, or by another.

But it will be objected, that man being finite cannot satisfy for infinite iustice.

Its true, that man is finite, in respect of place, or a geometricall quantity, but infinite, in regard of duration of time, or *Arithmetical* enumeration; so that though no created nature, at an instant in one act, of it selfe, is able to vndergoe the

the infinite wrath of the reuenging God, yet in regard of continuance, or times succession, his torment may be said to be * infinite. What he cannot doe at once, hee must be doing euer.

* *Ex parte*
pos.

How can God be iust in this his proceeding?

Quest.
Ans.

1. Because man hath offended an infinite God. Now, the dignitie of the person offended, aggravates the offence; as, we see, a word against the king is death, to a subiect, pardonable.

2. The sinner hath had a world of sinning here, therefore must haue a world of suffering hereafter.

3. The sinner sinnes continually, neuer comes to a period; therefore, the punishment, as the shadow doth the body, when the Sunne shines, followes the sinner continually.

And 4. The sinner would haue sinned in a greater degree, had it beene in his owne power, or if he had not beene by a necessity restrained. Therefore, its iust with the Lord, to punish him; with eternall torments.

And brought life] We haue handled the like doctrine in the first verie, that ariseth out of this place; viz. that, *All spiri-
tall life is procured by Christ.* Therefore, we passe to this, that, *Repetition of the same thing, is warrantable, profitable.*

Doct. 7.

Doct. 8.
Phil. 3. 1.
2 Pet. 1. 12.

Paul doth so here, and all the rest, who preached, and writ, as we may see elsewhere. Compare *Mat. 5. 1.* with *Luk. 6. 20.* and you shall see, that Christ preached one sermon twice. In *Matbew*, he is said, to sit, in *Luke* to stand; the one saith it was in a *Valley*, the other in the *Mountaine*. Yet some seeke to reconcile them.

Because we vnderstand not all we heare, at the first delivery.

Reas. 1.

What if we doe? yet, we may not beleue it.

2.

But grant, we beleue, may we not forget it?

3.

I am sure, we doe not practice it, though we vnderstand it, beleue it, and also remember it. Therefore, to repeat the same things may be profitable.

5.

And a man may be in a different disposition, so that hee

may be more capable to receive it, at one time, than at another. When a shower hath moistened the earth, then its more fit to plucke vp weedes, or to cast in good graine. And when affliction hath humbled vs, wee will more willingly part with sinne, and entertaine instruction.

Use. 1.

This meetes with such curious cares, that cannot endure to heare one thing twise; yet, they can well away with hearing the same play, or song, or obscene lygge many times. Doth not this smell, and savour of the flesh, more than of the spirit? Gods word is not (like a nose-gay,) worse for wearing, but is alwaies one and the same. Wherefore, heare the same thing often. For, thou knowest not, what the second birth may bring forth.

Use. 2.

And here the Preacher may gather warrant for the repetition of the same thing. The walles of *Iericho* fell at the often compassing about. The king faile in beating the earth with the arrowes no oftener, and so may the man of God in not pressing one point againe, and againe. Prech to some of our Gallants in their hot blood, and dissuade them from euill, perswade them to good, you shall haue the *Athenians* answer, *what will this babler say?*

3. B. C.

3. B. C.

But come to them, when their hatts are turned into night-caps, their feathers into handkerchiefes, then, it may be, they will reply, as *Eli* directed *Samuel*, *speake Lord, for thy servant heareth*; or as the *Israelites*, when the mountaine smoked, to *Moses*, *All that thou commandest, wee will doe.*

Caution.

Yet we doe not patronize idlenesse in a Minister, but reprove them rather, who be walking the streets, when they should be in their studies, and tipling at the tauerne oftner, than feeding at their owne table.

Doff. 9.

I note from the connection of these two phrases, that, *The office of Christ chiefly consisteth in the abolition of death, and reduction of life.*

Hence it is so often iterated, *who died for our sins, who hath redeemed us from death.* *Rom. 5. 9. 10. 1 Pet. 3. 18.*

For by the first *Adam* we were subiect to death, and deprived

prived of life. Now the second *Adam* must recouer what the first lost, and remoue the euill that by him we incurred, else he had not beene a perfect Saviour, and absolute surety.

Because death is a curse, and the wages of the wicked: Life is a blessing, and a companion to all that are faithfull: so that if the one were not remoued, the other procured, the members of Christ should not be absolute, and perfectly blessed, as the reprobates be miserable and cursed.

Then we learne this lesson, that we are much beholden to Christ: and that our redemption is no matter of small worth or estimation. For what more enoyed by all creatures than death? what more desired than life? Let a little fly be, shut in the hand, open it, and will shee not flie for her life? Wherefore, whether thou hast life of nature, or grace, giue glorie to Christ; for from him, and by him thou hast receiued it. He it is, that hath expelled death, brought life, both the being and preservation of it.

But the maine vse is for examination; whether wee haue the one, and are freed from the other. For otherwise what benefit shall we haue by Christs redemption?

Wouldst thou know then, whether Christ haue abolished death or not, for thee in particular? try by these things.

1. Dost thou finde sinne to be dead in thee? is the old man crucified, and the lusts of the flesh?

2. Art thou dead to the world, taking no delight in earthly things? but conntest the world, and the pleasures of it, as a dead carcase, head and members, vsing it as if thou vsedst it not.

3. Dost thou detest lewd and profane companie, stand vp from the dead in trespasses and sinnes?

4. Canst thou thinke of death, iudgment and hell with boldnesse, and reioycing, and not tremble at his vgly countenance and manifold shapes? then of a truth the sting and strength of death by Christ is abolished: But if lust reigne in thee, the world delight thee, profane persons be com-

Reas. 2.

see Walsin
yd stil want
autel flint

Vse. 1.

Vse. 2.

Rules to know
if death be re-
moued from
vs.

Trials if we
haue life by
Christ Iesus.

panions to thee, thou hast iust cause to feare thy present condition, and to labour for these things. For when the spirit sauingly applyeth to the Christian, the vertue of Christs death, these forenamed effects or properties will be in some measure felt in that person.

And wouldst thou also know, whether life be by Christ procured for thee? then examine thy selfe by these rules.

1. What knowledge hast thou of Christ: what vnderstanding of the Gospell? For, its eternall life to know Christ, and his doctrine. Hagar had her eyes opened, before shee could see the well: so must thou the eye of thy minde, before thou tast of the water of life.

2. What power hast thou to do good? How often doth the pulse of prayer beate in thy closet, and in the secret roome of thy heart? What strength hast thou to runne the pathes of Gods commands? Canst thou like the creeple, rise vp, leape and be glad in the praises of God?

3. What care hast thou to preserue the life of grace in thee, and to cometo eternall glorie? Men that loue their liues will make choyce of their food, Physician, and aire. And he that loues the life of grace, will eat vp the good word of God, depend on a skilfull Preacher, and plant himselfe, where the pure ayre of holinesse is sensible sound and felt breathing, mouing.

4. And in conclusion, how dost thou imploy thy life? what be the ends of all thy motions? Dost thou spend thy strength, that God may haue glory by thee, and his children receiue good from thee? then thou hast done well. For, as all fire that comes from aboue, will tend vpward againe, & the heate that comes from the heart will disperse it selfe to euerie member, so that life which is receiued from Christ will alwayes incline, and moue, that hee may haue praise and benefit by it. Are these things also within thee, and proceed from thee? then hast thou participated of the first resurrection, and shalt neuer tast of the second death.

And if thou want them, strue for them, or else Christs

life

life will profit thee nothing. See thou defer no time, omit no opportunitie, neither neglect any meanes: but seeke this life while it may be found; purchase this field, though it cost thee all thy treasure. Thou hast now a price in thy hand, want not an heart. For, the tye and season to saile to this land, to buy this commoditie, serues but once, not euer. And to moue thee, thus to doe, let these things be well weighed, seriously thought on.

1. Consider the excellencie of this life, the least degree of it, is of more worth, than all other life what euer; therefore its called the *life of God*. Eph. 4. 18. How many kindes of life be there? and amongst them how many degrees? yet the nearer it approacheth to the fountaine of life, God, the more excellent it is. The subject hath a life as well as the King, the sicke as the whole; but what is it in comparison of this, but a kind of death? now, the better a thing is, is it not the more to be desired?

2. Without this life, we can doe no action acceptable to God, or profitable to our selues; and what a misery is this alwaies to be doing, yet all in vaine? A naturall life can doe but naturall actions; therefore *such as be in the flesh, cannot please God*. Rom. 8. 7.

3. This life will make vs acceptable, and well pleasing to God and man; yea, the Angels shall reioyce, and the father say with delight, *This my sonne was dead, but is now alive*. Luk. 15. 24. We ioy to see the trees budde, the corne peepe, the grastes flourish, and shall we haue no care to obtaine that life, wherein all beaurie consisteth?

4. Finally, he that hath not the beginning of this life here, cannot possesse eternall life hereafter; for they onely shall escape the second death, that partake of the first resurrection, to life. The euertous, when he hath gotten goods; the Prodigall hauing satiate his soule, with the huskes of pleasures; the ambitious, when he hath climbed to the highest pitch of honour, thinke they liue the onely iouiall life, and yet all dwell and breathe in the chambers of death, and (as the Apostle speaks) *are dead, while they be alive*, no better than walking

Motives to
get spirituall
life.

walking ghosts in the formes of living men. Let such buy and build, plow and sow, marry and beget many children, yet the *unintimely birth is better than they*. The basest life exceeds as much the best meere being, as *Adam*, the red earth, whereon his body was made; but this life excels all others (Gods only excepted) more than men do beasts, or Angels Devils. Why then let the worth of it moue thee; the withering of this is worse than the death of the Gourd of *Sennah*. And will not this consideration, that all thy actions are but as so many beautifull sinnes, and distastfull vnto the Lord, set thee a worke to obtaine it? Then call to mind how it makerh all things beautifull, and well pleasing to the eye. Will not our flesh tremble to see a body without a soule, the teeth closed, the eyes open, the lips shrinkt, and the blond set, blacke and swart in the face and members? is not such an object odious to man? Even so, yea worse are we being dead in sinne, to God and good persons. Yet, if all thars said, will not moue thee to this; then know, *No life here, no escape of death hereafter.*

And immortalitie. We collect hence, that,

Life spirituall is eternall.

Doct. 10.

It is not like the Lillies, that flourish to day, and wither to morrow. *Methuselah* lived long, yet died at the age of 969. but he that once hath the life of grace, shall see no corruption. Mortality shall put on immortalitie; and though the body perish, yet this life is in the soule; being a more excellent subiect; for, as he that puts off his apparell, doth not leaue his naturall life in it; so, he that layes downe the body, loseth not the life of grace and immortalitie with it. For as the naturall life is in the body, not in the apparell; so the spirituall life is in the soule, not in the dead corpe, after the separation. *Mat. 19. 29. Mark. 10. 17. Job. 5. 24. 1 Cor. 15. 53.*

Reas. 1.

For Christ hath purchased eternall redemption. *Heb. 9. 12.* Christ was a holy person, yea God as well as man; and he obeyed freely; these two made the satisfaction of Christ sufficient. And there is a proportion betweene *Adam*

sinne

finne and Christs sufferings.

1. Finite sinne offending.

1. Finite suffering, satisfying.

2. Finite sinne offended the infinite God.

2. Finite suffering satisfied the infinite God.

3. Finite sinne, infinitely offended the infinite God.

3. Finite suffering, infinitely satisfied the infinite God.

So that life must be infinite, because the satisfaction was infinite, in value, and worth; and equall to the offence, in remouing eternall death.

God hath promised eternall life, and hee is faithfull and cannot denie himselfe. 1 Ioh. 2. 25.

Christ from whom this life is deriued, liueth for ever, and maketh intercession. Heb. 7. 25. Rom. 8.

Isa. 53. 10. It were better with the wicked than the faithfull: of all men they were most miserable. 1 Cor. 15. 19. And the word is called eternall. 1 Pet. 1. 4.

And we read of an eternall house, an eternall weight, an eternall kingdome, an eternall crowne, and an eternall inheritance.

This, 1. Confutes those heretikes that hold the soule is mortall: 2. the Papists also, who say that a man may haue true spiritual life, and lose it. But we see, that Christ hath brought life, and immortality, for immortall life, and if this life should end, then it were mortall.

This makes also for the comfort of such, whose friends are departed in the Lord: why? be of good cheare, they are not dead, but liue; for, God is not the God of the dead, but of the liuing. This vse is of great vse, were it well vsed.

This likewise might and ought to encourage all to goe on with cheerefulness, and Christian resolution, and not be afraid of death; seeing after it followeth eternall life: death, like a dore, lets the soule passe to a better roome of habitation.

And here we haue a strong motiue to moue vs to labour for this life; Is it immortall? incorruptible? why then strine for it. What man would not liue long? why liue this life once, and liue for euer, and that thou must, thou must.

Adam.

Christ.

Adam.

Christ.

Adam.

Christ.

Reas. 2.

Reas. 3.

Reas. 4.

Vse. 1.

Vse 2.

1. 1. 1.

2. 1. 1.

Vse. 3.

1. 1. 1.

Vse. 4.

1. 1. 1.

Helpes to life
spirituall.

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1. Be united to Christ: for every branch that is not united to him, is cast out and withereth. All spirituall life floweth from this coniunction: For as the graft hath life from the vnion with the stocke, so haue we from Christ *Iob. 15.*

2. Heare the Gospell preached, for the word of is Gods spirit and life, and he that beareth this voyce, though he were dead, yet shall be liue. What though we cannot quicken our selues yet we may vse the meanes. And the Angell may trouble the water, and Christ come and heale vs, when we are at the wels mouth, and vnable to helpe our selues.

3. 1. 1. 1. David, receiued about 19 times, in the hundred and nineteenth Psalme, prayeth, *Lord quicken me; Lord giue me the spirit of life.*

Did he thus? sure then it was good for him, & to be practised of all such as would be quickned, and enliued. Finally, and aboue all things, resist no good motion, that thou hast in the vse of Gods ordinances, for any time else: for this is to driue the author of all life from vs. Entertainethem therefore, and kinde those sparks by obeying of them, so shall thy soule liue and not dye.

Through the Gospell. Here is manifested the instrumentall cause, by which death is abolished, and life brought vnto vs; whence, let this be noted that,

Though all grace come by Christ, yet it is derived vnto man by meanes of the Gospell.

For, that declareth how it may be attained, and no other writing.

God giues his spirit with the Gospell, not by the Law *Gal. 3. 2* and hence it is called the *ministration of the spirit*:

2 Cor. 3. 8.

This must worke in vs a loue to the Gospell, and a care to continue it amongst vs. Had we but one herbe in our grounds, that would cure all diseases, would we not hedge about it, water it, and by all meanes seeke to preserve it from perishing? Why? the Gospell is this herbe, that tree, whose leaues only cure all the nations.

We must make much of them, that bring this Physicke,

for

for the wounded spirit: how should such men be respected:
Pray we that the word may runne, and be scattered to the
four ends of the world: otherwise death will reigne, life be
abolished.

Finally, this may prick on the Ministers to *Preach the Gospel, in season, and out of season*; seeing, its the onely way to make the barren, gracious; and the dead, to live for ever.

Others hold that every congregation should have both a

VERS. II. *For the which I am appointed a Preacher and Apostle, and a Teacher of the Gentiles.*

A V L in this verse maintaineth the dignitie of his calling, although he had done so in the first verse of this Chapter, the which is farther explicated, First, by the object, matter, or end: *For the which*]. Secondly, how hee came vnto it, in the word *Appointed.*] Thirdly, by the dispenser of it (being *Paul* himselte) who is infolden or Comprahended vnder a threefold denomination or title 1. *Preacher.* 2. *Apostle.* 3. *Teacher.* And 4. and lastly, the Persons he specified vnto whom he was to execute his function, and they are said to be the *Gentiles.* So that in this verse we see foure things to bee considered. 1. His calling 2. How he came by it 3. The subject that he was to Preach, and 4. To whom.

For the which.] That is, the Gospel; for he had mentioned it in the last word of the precedent verse; so that this hath relation to that: or to the end of his calling, which is to work life.

I am appointed.] That is, preordained of God; and by him now set apart for this function.

A Preacher.] The word signifieth a *Crier*, who with an audible

audible voice did openly proclaime things; also, it is sometimes expounded amongst the Greekes for a fish; and of the Latines, a Trumpet.

And Apostle.] See ver. 1.

And a Teacher.] Some expound the words thus; A Preacher, that is, one that delivereth the truth openly, audibly: an Apostle, whatsoever hee had received: a Teacher, rendering reason of his calling and the doctrine hee delivered. Others hold that every Congregation should haue both a Preacher and a Doctor, and they instance in *Moses* and *Aaron*; *Paul* and *Timotheus*: the Doctor was to deliver the principles of Religion; and the Preacher to presse the people to put them in practise: But because every Congregation was not, and is not of ability to maintaine both, therefore one must supply the duty of Preacher and Teacher. The Doctor must be able to deliver new thing and old; and the Preacher had neede 1. Of a faithfull memory. 2. An audible voyce, and good utterance. But I assent to those who hold, that by these three words the same thing is meant.

Of the Gentiles.] These people came of *Japheth*, the sonne of *Noah*, for whom he prayed. *Gen. 9.27.*

The Metaphrase.

That Gospel, the which is an instrumentall cause for the abolishing of death, and the bringing in of life; I *Paul* am preordained and separated of God to preach unto the poore seduced and ignorant posterity of *Japheth*, who hitherto haue bene strangers from the life of God, and aliens from the Common-wealth of *Israel*; and this doe I repute no base but an excellent function and honorable calling.

Doctrines deduced.

It is worthy our observation, how that when the Apostle nameth God, hee still maketh mention of some mercy of his; and but nominating the Gospell, we see how

he runneth on it in diuers words, whence we may gather, that

The servants of God take delight to dwell and discourse of good things. Gal. 6. 11. Acts. 20. 7.

Doct. 1.

It is no burden or wearisomnes to the Saints, for to enlarge their speech on heavenly subiects: A Traueller when he hath taken view of the situation of many townes and countries, beheld the rare monuments that hee hath met withall, reioyceth to make relation thereof vnto his friends after his returne, and so is it with a Christian, who is a spirituall traveller when he hath seene into the mysteries of Religion, found out the great secrets therein conteyned, by the painfull travell of his minde. He maketh it the ioy of his heart, largely to discourse thereof vnto his brethren.

For this will draw others to see and search into the worth and dignity of the things. Why is the Gospell no more regarded? or the high calling of a Minister so little esteemed? the Reason is, because men of worth and learning doe not speake much and often in the commendation of the same.

Reas. 1.

Another Reason springeth from the loue they haue to the things. If *David* loue the word, he will write a booke, and dedicate it to the succeeding ages and generations; hee will speake of it at home and abroad; yea, whatsoeuer we loue, we will long, by speech, dwell vpon. To vse a familiar similitude; Let the hound affect the haunt, will he not double and treble his voyce and crying?

Reas. 2.

This reproveth such, that condemne men for speaking, and often repeating of the workes and word of God: Such vse to cry, O! you be full of the spirit: And is not this to speake evill of good? and to despight (in a kind) the spirit of grace? Surely this is a foule and fearefull sinne, and cannot without repentance but be rewarded with a vengeance, or some heauie iudgement. Such men, like the *Armenians*, account preachers but bablers; but let those remember, that they that despise them, despise him that sent them.

Use. 1.

And

Vse 2.

And by this doctrine we see a difference betwixt Gods sonnes and Sathans slaues; the one count it there meate and drinke to doe and speake the will and word of their heavenly father: the other seldome or neuer doe the one or other. But did they loue the Gospell, they neither would or could be silent, for their word, like fire in straw, would burst forth. Will not the Souldiour speake of his wounds, the huntsman of his hounds, and the husbandman of his Cattell and grounds? And shall we loue the Gospell, and neuer make mention of it? No, no; this little speech of heavenly things, argueth that the loue of many is but cold: Love the word once, and say nothing of it, if thou canst.

Doct. 2.

For the which.] The doctrine to be gathered is this, that *The Gospell is principally to be preached. Math. 4. 23. and 24. 14. Mark. 16. 15.*

Reas. 1.

Because the end of our preaching must be Christ crucified, who is the end of the Scriptures; for the Morall, politicall, and ceremoniall law doe all poynt at him.

Reas. 2.
Act. 20. 32.
Tit. 2. 11.

Besides, all grace is wrought in the heart by the Gospell preached; therefore it is called the *Word of grace*; yea *Grace* it selfe; and by the Law we cannot come to grace and glory: the which was signified by *Moses*, that entred not into the land of *Canaan*; and *Ioshua* typified *Iesus*, who brought salvation by the Gospell.

Quest.

Was not Christ preached, and the Gospell vnder the Law?

Answ.

Yes: but more darkely then in these dayes: so that for matter, we haue no other Gospell, but for manner and forme.

Vse 1.

This reprehendeth those Preachers, that preach all things more then the Gospell, seraping together an heape of authority, yet shoulder out the cheifest testimony. And they are also blameworthy, who are alwaies thundering out the law, casting fire and brimstone daily into the midst of the Congregation; but neuer seeke to quench the flame of iustice by the milke of mercy. Its true, the Law must be preached, that we may see from whence we be fallen, how farre

we

we be from that state, wherein we were created, to humble vs, wound vs, breake vs, and to bring vs to Christ; yet the Gospell must not in any wise be omitted; for Grace is wrought by it, the way to heaven pointed out, the feeble minded comforted, and the sonnes of sinfull men saved, glorified.

And the people here are to learne to discern betweene things that differ; they are to judge betwixt precept and promise, Law and Gospell; And it stands them on to doe so; for salvation is tyed to the obedience of the Gospell, and all grace and glory brought and deriued vnto man by no other conduite. Wounded spirits must heare what the Gospell speaketh to the Churches, not the Law; for otherwise they shall not be healed, helped.

And know this; that to Preach the Gospell is to Preach salvation only by Christ Iesus; and to such as be weary and heavy laden: Papists doe not the first; many omit the other.

I am appointed.] Seeing Paul stands so much on his calling, having touched it before, we note, that

The Dignity of our calling is to be maintained.

Or, Preachers are to dignifie, and maintaine their Ministry.

Thus haue all the Prophets done.

In regard it comes from God.

Its honourable: 1. In respect it hath the best object the Gospell of Christ. and 2. For the end. For first it is for the gathering together of the Saints. secondly, the building of the body of Christ. Hence its called a *worthy worke*.

Thirdly, its profitable for our Brethren.

And fourthly, Sathan and his instruments will endeavour much to oppugne and disgrace both it and the Preachers; As we see the Papists doe the Ministers in our dayes; and others, as the *Anabaptists*, and *Familists*, and *Common Protestants*.

This must teach Ministers to haue their callings in great estimation, and to keepe them from contempt; and that so much the more, in regard many seeke to disgrace them. The Papist

V/c. 2.

2 Thes. 1. 8.

2 Cor. 4. 4.

Math. 11. 28.

Doct. 3.

Reas. 1.

Reas. 2.

Eph. 4. 12.

1 Tim. 3. 1.

Reason 3.

Reason 4.

V/c. 1.

Papist cries, where had you your calling? for where be your miracles? We answer, that calling is either ordinary, or extraordinary, to the Ministry.

And at the first, in the dayes of King *Henry* the 8. ours was of the latter kind; (And *John* the Baptist was extraordinarily called, yet did no miracles.) And that the calling of our Ministers in those times was extraordinary, its evident. For 1. they had extraordinary gifts. 2. Extraordinary courage. 3. Extraordinary successe; for in a short time, notwithstanding the great opposition, how farre was the Gospell scattered? *Sathan* fell from heaven, at their preaching, like lightening, suddenly, speedily. And 4. in this, their calling will appeare to be extraordinary, that they (after so many ages past) stood vp being but a few, against the great sinnes of that time. Why did not others before them thus, and this, if their calling had beene ordinary.

Againe, they needed no new calling to reforme Religion, for that which they had receiued from the Papists themselves, was sufficient. They were ordained to the worke of the Ministry, and now they began to put it in execution. And had they not done this, they had faild in the true end of Ordination.

Vse 2.

And if Ministers must maintaine their dignity, let not the people debase them or their calling; for it will prove vnprofitable to such at the end. We read of many wayes, whereby the Ministers haue beene wronged by others.

1. On the left hand 1. In drawing them that were simple to belecue, they were not sent of God; this is common in our dayes. 2. Alluring them to be idle. 3. By intising them to commit some scandalous sinne. 4. In forbidding them to Preach. 5. In setting enmitie betwixt them and their people. Lastly in putting them in prison. Thus haue the Apostles beene vsed in former times.

2. On the right hand 1. By proffering them fauour. 2. In seeking to make them Kings, or to aduance them in the world. Thus they tempted our cheife Shepheard *Christ Iesus*.

A Preacher.] From the Etymologie, or proper acceptation of the word, we observe, that

Preachers be Cryers.

Isaiah was commanded to *Cry aloud*; *Jeremiah* must cry; *John the Baptist* was a *Crier*. And *Christ* himselfe cryed, *Hee that is athirst, let him come to me, and drinke*.

For Men naturally are deafe, and have no hearts to attend to, the word of God; the treasure of the soule. Have we not some that fall asleepe vnder the very Pulpit, and cannot keepe eye or care open? We have eares open at large for corporall things, but wonderfull dull wee be of hearing spirituall things.

Againe, the Commodity that is cryed is of great worth, and of small price; therefore *Wisdom* cryeth, and must be cryed in the streetes, *Pro. 8.*

It is an argument, that the Preacher brings not stolne stuffe, nor bad commodity. He whose fruite is best, as we see in Cities, cryeth loudest. A low voyce in the streete, argueth either an ill commodity, or a false way of obtaining it.

Preachers are Cryers; for God will haue life to come in at the eare, to crosse the Diuell, who first brought death by a voice vnto mankind.

And are Preachers cryers? Can we chuse then but take some in these dayes, who neuer cry at all? doth not the Holy Ghost call the like, *dumb Dogs, that cannot barked, who sleepe, and take delight in sleeping*? I had almost said of such as *David* doth of Idols, *they haue tongues, but speake not*. etc. And I wish that when the great Crier shall come to call to an account, their tongues be not loosed to cry, that the *Mountaines might fall on them, and the hills couer them from his presence*. *Reu. 6. 26.*

Yet we exempt such as through age cannot, or other lawfull employments, as writing, &c. Doe not. But such as can and will not, we may not (for God will not) send for free.

Againe, this must teach the Auditors, not to cawll with the Crier, but to heare the words of exhortation patiently. Some, like *Festus*, tell *Paul*, if he cry aloud, that he is besides himselfe,

Doct. 1.

Isa. 58. 1.

Ier. 2. 1.

Math. 3. 1.

Iohn 7. 37.

Reas. 1.

Reas. 2.

Reason 3.

Reason 4.

No. 1.

Isa. 56. 10.

Psalm 135. 5.

No. 2.

himselfe; reputing the Preacher, rude, indiscreet, passionate, Why? Can a Bell haue too shrill a sound? an hound too deepe or base a mouth? a Peece giue too great a Report? or a Cryer extend his voyce too high? Shal not the sheepe heard shout when the sheepe are wandring, or ready to be deuoured by the wolfe? Will ye not ring the Bells awke, when the Citie is on fire? Discharge the greatest Canon, when the ship is in distresse, and in danger to be lost in the haue? And shall not the Preacher cry, roare, and like *Iohn*, bellow like an Oxe, (for so the word is read) when men sleepe and sinke in sinne, and be in hazard to be drowned and deuoured by Sathan that cruell wolfe, and Pyrate of the soule? And is not God said to cry? Christ to cry? the Spirit to cry? and shall the sonnes of thunder then be silent, or not heard? Surely if these should not cry, the very stones in the street would take vp a complaint and cry aloud. Say not then, Here's a Rat indeed (for the word seemes to be borrowed from that we haue in hand) but be swift to heare, slow to speake, remisse to wrath.

Use. 3.

And here let the Preacher learne and take warrant to cry aloud, and spare not. O ye that be sonnes of thunder, let your voices be heard aboue, sound your tongues like trumpets, and shout on high. Feare not the frownes of the vulgar, care not for their Canills; but imitate the great Cryer, Christ the Lord, who cryed in the great day of the feast, and when he was checked, cried the louder. Yet take these cautions with thee.

Cautions for Orators.

1.

Cry not before thou be sent, lest thou loose thy labour, and spend thy voice in vaine.

2.

Againe, Cry nothing, but what the Lord puts in thy mouth; and then thou needest not to be ashamed; for such commodity is fideable, wantantable.

3.

Besides, Cry where God would haue thee; keepe a compassse; for all persons are not willing to buy; neither is the Lord well pleased in so doing.

+
Ier: 22. 29.

Finally, put a difference in Crying. Cry to the wicked, *O earth, earth, earth, heare the word of the Lord;* and to the, *poore*

poore in spirit, Come, buy wine and buy without money. Cry
justice to the wicked; mercy to such as hunger and thirst af-
ter righteousnes.

Pfal. 101. 1.

W. 4.

And are the Preachers Cryers? why then, let the people
give attention to them. Is it not a shame to sleepe in the
market place? to be napping, when the faire is in proclai-
ming? and to haue the eares, closed when the cryer cryeth
his commodities at our very doores? And take these Rules
for thy direction.

Rules for au-
ditors.

1. Heare not euery Cryer; for many false cryers are gone
out into the world: Sathan sends forth false Prophets da-
ily. As Papists &c.

. 1. 1.

2. Learne to iudge of the commodity, or things that be
cryed. The Iesuite hath much counterfete stuffe, and many
a false message that he cryeth. If he come from the Pope, ne-
uer feare his proclamations, or buy his Bulles; for they shall
all soone hurt thee, as *Nimrod* endanger heaven by the buil-
ding of *Babel*.

3. When thou vnderstandest what is cryed, then be sure
that thou buy it, put it in practise: What soeuer pertaineth
to thee, heare and obey.

4. And in Conclusion; goe home and tell thy Neigh-
bours, what was cryed in the Market. Thus did the poore
woman; and it may be profitable for them and thee. Wee
will doe so in earthly things, that others may know how to
auoyd a danger, or buy a good commodity; and shall we not
doe the same in spirituall matters, which concerne the con-
seruation of the soule? surely it stands both with Reason and
brotherly affection; therefore doe it also.

Ioh. 4. 29.

And a Teacher of the Gentiles. The doctrine is, that
The word preached is the principall meanes whereby Sinners
are converted. Eph. 1. 13. Gal. 3. 2.

Doct. 5.

We may say of it, as *David* did of *Goliath* sword, that of
all other ordinances which God hath appointed; There is
none to that. Peter did conuert thousands at one Sermon.
Act. 2. 41.

1 Sam. 31. 9.

Rey. 1.

Because by Preaching, sinne is more clearly discou-
red.

red, and the iudgements of God more manifestly, and with power, set before the eye, then by reading or any other means: It doth vnfold the things that are cloisely wrapped & couched together; And the more that sin & the iudgement of God against it, is declared to the eye of the munde; the more apt is that person to turne vnto his God. *Ezek. 13. 22.*

And Faith commeth by the word preached, which is the onely ground of true Conuersion from sinne and euill. For so saith our Apostle. *Rom. 10. 17.*

This confuteth the opinion of those, that preferre Reading before Preaching, for the Conuersion of sinners: We doe not deny but the word read is the rule of holines, may conuert, the Spirit accompanying his ordinance, and therefore is to haue his place, and due respect in the Congregation; but we will not equall it to preaching, for therein wee should not doe well and wisely.

And if Reading were more excellent, and of greater force to conuert, then Preaching, why are not the people conuerted that haue a Reader? To what end then scrue the Schooles of the Prophets? Wherefore should men study the knowledge of tongues and Arts? to diuide the word aright, and to distribute to euery mans present necessities? And why should Sathan rage more against Preachers then readers, except the word powerfully deliuered, did not the more batter and beate downe his Kingdome? Besides: why did not Christ send out his Apostles with this charge, *Goe read*; but *Goe preach to all nations*? wherefore doth *Paul* pronounce a woe to them that preach not the Gospel? And why did he not charge his son *Timothy* before God, to Read in season and out of season? What should we more say, but as *Paul* doth of another thing? *He that giueth his virgin to many doth well, and he that doth not, doth better*: So he that readeth may doe well, but he that couerth to prophecy doth better; and I thinke, that in this, I haue the Spirit of God.

But it will be objected, that Reading is preaching.

Reading by a Trope is put for preaching, *et c. contra.*

But I answer, that euery ordinance of God hath its proper

per rule, by which it is performed; Now Reading and Preaching haue not one and the same Rule to guide them; therefore are not the same action: For two contrary rules produce contrary effects, when effects or things effected are proportionable to the Rules by which they were framed. But I omit this; seeing so many learned haue handled it at large; yet I thought it not amisse to say somewhat.

And here I might fall into another poynt, that is at this day, amongst some controuerted, viz: *Whither Preaching is to be preferd aboue praying; or praying before preaching?* Some say Praying, others Preaching:

I answer, that as every member in the naturall body hath its proper vse, and end, for the which it was framed, and therefore the most weake member, may excell the principall in some one thing; as the foote by fleeing may saue the body, when the head cannot moue without it: So the least of Gods ordinances in one thing or other may be more profitable then the highest. For Example: For the plantation of a Church, the conversion of the sinner, the begetting of faith, the information of the iudgement, and the directing of man in the pathes of righteousness, Preaching doubtlesse hath the preheminance: But in easing of the troubled heart by confession, in recounting the great and many things the Lord hath done for vs, in praying him for his benefits, and obtaining of comfort and helpe in the time of need; and to a sinner converted, prayer (I thinke) is the more profitable.

It will be said, We cannot pray without preaching.

True; not well: neither can wee preach well without praying.

Againe, faith comes by preaching, and without faith no prayer.

We grant it, yet prayer doth preserue it, increase it; Preaching is the procreant, but Prayer the conservant cause of faith, the one is as the Mother, the other as the Nurse.

We in preaching heare God speake to vs, in praying we speake to him.

Quest.

Ans.

Obiect.

Sol.

Obiect.

Sol.

Obiect. 3.

Sol.

True it is, that the Lord in the word truly preached, speaketh to man, yet not immediately: And so in praying doth God speake also: For the Spirit of God doth direct and assist all the faithfull to pray: And in this following respect, Prayer seemes to haue the prayse: For in Preaching, God by man speaketh vnto man. But in Praying, Man by the Holy Ghost doth speake vnto God the Father.

Obiect.

And on the other part, Obiections are brought, as this. That which is for another thing is of lesse value, then that thing for which it is: But preaching is for prayer, therefore not to be preferd aboue it.

Sol.

This rule seemes to me not alwaies to hold true: Example. The father and the Mother are for the sonne, therefore the sonne is better then they. *God was in Christ, and redeemed the world by him*, therefore the world is more worth then the sonne of God; This were a doubtfull, if not a blasphemous consequence.

Yet obserue this, that one thing may be for diuers ends; as the Redemption of man by Christ, was not solely for the good of man, but for his owne, and the glory of his father; and Christ as he was God, was both the end, and the meanes; so that sometimes things be not as they seeme to be.

I will to and fro dispute the question no longer; for my first generall answer shall stand for all; And none needs to doubt of the truth of it, Onely, thus let vs conclude, that as Christ said, *Giue that to Caesar, which is Caesars, and to God, that which is Gods*: So giue we to preaching that which is its due, and to prayer its priuiledge also.

And in the second place, this should teach vs thankfulness to God for the word preached. Alas! what were all other fauours worth, if we had not the Gospell to conuert vs, and to sanctifie vs to God, all things to vs? We esteeme not of this fauour as we ought, and as it deserveth: Haue wee a guide to direct vs, being out of the way? a Physician to remove some dangerous disease: or but a remedy to tume our cloth into a better colour? We esteeme highly of such things:

things: But haue too little respect vnto the word taught, the onely meanes to heale our spirituall maladies, and to conuert vs vnto the Lord. And if this be not thankworthy, then all we haue is of no worth. Praise wee the Lord therefore, that our vision faile not.

Again, would we and our children be converted and healed? then let vs depend on the word taught. *Moses* Rod in *Moses* hand did worke miracles; and so the word in the mouth of the men of God, will destroy the cursed worke of *Sathan* in vs, and make vs in mind and life like vnto *Christ Iesus*. We must wash in this poole, attend at this porch, and suffer this water to fall vpon vs: so shall the Leprosie of our sinne be washed away, and we be transformed into the image of the Lord, wherein we were at the first created. But how few mind, or practise these things? Yet its a truth, that there is no way to bring vs (ordinarily) vnto heauen, but the diligent hearing of the word preached.

Last of all, Let vs all striveto continue the word taught amongst vs; for if it faile the people perish. Nay we should, to the vttermost of our power, with the *Thessalonians*, cause the Gospell to run and abound in all places; this is a worke of worth, and great necessity. You often, (and its good) speake in the praise of that (in his Art) matchlesse Peere, *Sir Francis Drake*, for deriving the water into your Corporation; and you are at daily expence to repaire the breaches of its passage. And shall we then neuer be at any charge, to cause the water of life to flow through the Townes and places about vs, by the Conduits of faithfull preachers? Nay, would to God, some did not stop this wells mouth, or rather hinder the passage: But woe to them whosoever they be.

Of the Gentiles. We might gather diuers things from these few words; being diuersly considered, but the cheife I take is this, that

When the Lord will call and save a people, hee raiseth up the fittest instruments for that purpose.

Who fitter then *Paul* to be a Preacher to the Gentiles, or, to deliuer *Israel*, then *Moses*, being skilfull in all their lear-

Vse. 3.

Vse. 4.

Doct. 6.

ning: *Peter* was a man resolute and fiery, therefore the more meete to deale with the stiffnecked Jewes. And the Lord sent *Papists* to *Pp's*: for their conuersion; for they knew their inglings, and were able to heare them with their owne weapons.

Reas. 1.

Because the Lord is wise in all his wayes, and skillfull in all his enterprises. A man of vnderstanding will doe his best to haue his matters effected; and shall not the fountaine of all wisdom worke wisely?

Reas. 2.

Againe, the Lord doth this in respect of the people; for they naturally are subiect to quarrell, to make objections, and to deny the meanes of their conuersion: Now a man well qualified, will remoue their doubts, conuince them in iudgment, discouer their folly, and so the sooner draw them to repentance. For though God can worke, and sometimes doth, with weak or no meanes at all; yet this is his Method in his ordinary course of proceeding.

Re. 1.

By this poynt, we may partly tell what to iudge of many places and people in the world. Doth the Lord send them fit Pastors? then hope the best; but if not; feare the worst.

Re. 2.

This must teach vs to reuerence the Lord in his workes, and not to passe by, without casting our eye, on his wise providence. For its worthy of our obseruation and imitation. I feare few doe this; and the fewer that doethis, the worse; the more, the better.

Doct. 7.

Another poynt we collect is this, that

Paul was sent to preach principally to the Gentiles. *Act. 22. 25.*
Gal. 2. 8.

From which it will necessarily follow, that *Peter* was not at *Rome*; for then he should haue to deale in *Paul's* Diocesse. And *Peter* was appointed to the Jewes, therefore dedicates his Epistle to the dispersed Jewes. Besides, an Apostle could not be strictly tyed to any one Diocesse; as they write *Peter* was to *Rome*; And if he was there, shame was it for him, not to assist *Paul*, but to forsake him. This we but touch by the way; for many worthy Clerkes haue scanned this at large.

Besides,

Besides, we know when *Noah* prayed for these people, it was many a hundred yeeres agoe, yet now it came to passe, according to his desire, whence we note, that

Prayers made in faith, are not alwayes granted at the first.

Jonah was not cast on the shore, so soone as he shewted; neither *Paul* at the first request had an answer return'd him. *David* waited long; *Jeremiab* fainted in expecting; and *Christ* himselfe stayed some time, before the Angells came to comfort him. We sometime meet the poore with a penny in our hand; and at another time we suffer them to cry, run, and weary themselves, before we heare them; so dealeth the Lord with his children.

Because, that as God hath appointed all things to be done, so hath he set downe the very precise time, wherein they shall be effected, and not before. This is the principallest Reason of the poynt. *Gal. 2. 4.*

And the Lord doth so sometimes, that we may cry the more earnestly and fervently vnto him. Let the Infant fast, it will know the dug the better, and seeke it the faster: stop the Lure, and the Hawke will mend her pitch, and fly the higher; and if the Lord deny the faithfull their requests for a season, their prayers will pierce the deeper, be heard the better. *David*, in one Psalm, vseth one petition thrise; and marke how he did grow in fervency: First saith he, *Turne vs againe O Lord, &c.* the second time he addeth, saying *O Lord of hostes &c.* and the third time he proceedeth further, and praiceth; *Turne vs againe O Lord God of hostes, cause thy face to shine, and we shall be saved.* Thus by iteration he gathereth the more heate, fervency, like a stone by often tumbling.

Mervaille not then if the vnfaithful be not heard at all: shal the Lord deny his children long? and will he give bread instantly vnto Bastards? shall the good man of the house sleepe at the discharge of the greatest Cannon? and will he awake, and cry *Who is at the window*, at the report of the narrow-mouthed peice or pistoll? No, neuer respect it. If *Noahs* prayer be put off 2000. of yeares, Let the drunkard, Fornicator, Blasphemer, and such as regard iniquitie in their

Doff. 8.

Reas. 1.

Reas. 2.

Psalm 80. 3.

ver. 7.

ver. 19.

V. 1.

their hearts, neuer expect to be heard at all.

Use. 2.

This, on the contrary, must teach the faithfull not to faint in praying. *Noah* may be dead, yet *Iapheth* shall dwell in the tents of *Shem*; *Steuen* may be stoned, and *Paul* converted; *Christ* crucified, and *Peters* faith strengthened; and who can deny but that their prayers had a hand in these businesses? Sow much of this prayer seed, and not one corne shall miscarry: and though thou see it not spring vp in thy dayes, yet thy sonnes shall reape the haruest in a future season: yea and thy selfe too, if not in this, yet in another world.

For my owne part (be it spoken without boasting, yea to the praise of him who hath enabled me hereunto) I haue obserued, that when I haue had a tongue and heart to call vpon the Lord, though he seemed long, yet he heard me at the length; and from the experience, I haue had of his former faithfulness, I will neuer despaire of any fauour, the which I haue an heart earnestly to pray for, according to his will, let it concerne my selfe or others, this, or the life to come. Pray we then for the conversion of the Iewes, and alter the order of the Patriarches petition, saying *God perswade Shem to dwell in the tents of Iaphet*; & either we or our posteritie shall see it come to passe as wee haue requested: For faithfull is he that hath promised, & wil surely heare vs.

Use. 3.

And here Antichrist, the whore of Rome, and all her filthy members might haue cause to feare and tremble, and not to cry, *I sit as a Queene, I shall see no mourning*: for though the cries of the faithfull be defer'd, yet in the time appointed, they shall be heard: Rome shall downe, and haue no roome at all; It shall be truly scene and said one day, that *Babylon is fallen, it is fallen to the ground*. For it cannot be, that the Lords prediction and the praers of the faithfull, should not take effect. Proceede wee now to the next verse.

VERS. 12.

VERS. 12. *For the which cauſe I alſo ſuffer theſe things, but I am not aſhamed: for I know whom I haue beleened, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.*



IN this verſe two things are obſeruable; the one is *Pauls* entertainment for his preaching: the ſecond, his reſolution vpon his hard vſage. His entertainment for preaching the Goſpell, was *ſufferings*, or *afflictions*: a poore reward: His reſolution was ſuch, that for all his troubles *he was not aſhamed*: and he in the latter part of the verſe, yeelds a twofold reaſon; the firſt is drawne from his faith in God, or his experimentall knowledge of God. [*For I know him in whom I haue beleened.*] the ſecond is deduced from the certainty of the preſervation of what he had committed to the Lord [*And I am perſwaded that he is able to keepe that I haue committed to him, &c.*] The opening of the words followeth.

For the which cauſe.] That is, not for the bare preaching the Goſpell, but for preaching it to the *Gentiles*. So that there is a double cauſe of *Pauls* ſufferings. Firſt, *In preaching the Goſpell*. Secondly, *In preaching it to the Gentiles*. Had not he beene their Apoſtle, he had eſcaped better. See *Acts* 22. 21. 22.

I ſuffer theſe things.] viz. Imprisonment, pouerty, and many more afflictions. 2 *Cor.* 11. 23. &c.

But I am not aſhamed.] I bluſh not, faint not, neither am out of heart; but goe on reſolutely in the faithfull execution of my Miniſtery.

For I know whom I haue beleened.] In theſe words is firſt layd

The Logically
reſolution.

The Theologi-
cally expoſi-
tion.

layd downe the obiekt of *Pauls* faith which is God: secondly, his knowledge of him; and that is not a bare vnderstanding of him, but a knowledge of experience, or practise; and thirdly, an act that accompanied this experimentall knowledge, which was his beleeuing or faith: This is the first ground why *Paul* suffered afflictions without being ashamed.

And I am perswaded.] That is, I am confident, and certaine, and fully assured.

That he.] to wit, God.

Is able to keepe.] Gods power is twofold 1. Absolute. 2. Actiue, that is a power ioyned with his will, and is here meant: for else *Pauls* reason had not beene good, for his will must accompany his ability in the preserving of what was committed to him.

That which I haue committed to him.] Some interpreting he committed to God, to be his person: others his grace, faith, salvation: the difference is nice or none at all: the Originall word signifieth both that which is committed to vs of God, and that we commit to him. The *Pp* on the *Rhem.* expound it of good deedes, sufferings, but absurd: for that, how euer a truth, yet not from this place.

Against that day.] Either the day of trouble, or of the last iudgement. I rather vnderstand it of the great day of the Lord. For *Paul* was put to death? and its visuall with faithfull men, in great tryalls and tribulations, to cast their eye on the day of iudgement.

The Metaphrase.

It may seeme strange, but it is a truth, that I am afflicted for preaching the Gospell vnto the Gentiles: yet for all that I goe on resolutely in the execution of my function, and am not ashamed: Neither is it without reason, for I haue had experience of him in whom I put my confidence, and besides that, I doe verily beleue, that the Lord is not onely able, but also willing to preserue my soule in safety, against the great and last day of iudgement.

For

For the which cause I suffer these things. } Out of the ground of Pauls sufferings, we may gather this conclusion, that

The goodness of an action doth not alwaies free the doer from affliction.

Ahab was slaine, because his workes were good. *Ioseph* sold, for the discovery of his Brethrens sinnes. *Amos* hated for speaking vprightly. *David* in danger, for welldoing. *Christ* did many good workes, none evill, yet they went about to kill him; and they so went about, that at last they kill'd him indeed.

Ignorance may be the cause; and that of the person or of the thing 1. of the person. For many of the Saints I shut up in prison, but I did it ignorantly. The Princes of this world, put to death the Lord of life; but had they knowne him, they would not have crucified him. I know that through ignorance ye did it, as also your governors. And, Father, forgive them, for they know not what they doe. And 2. of the action, What new and strange doctrine is this? He doth, and teacheth things vulgarfull. They thinke they doe God good service; they erred, in that they have not knowne my wayes. O that ye had knowne these things!

A second Reason may be drawne from the rage and malice of the wicked. *Ahab* hated *Micajah*, therefore he must to prison, if God prevent not. *Christ* was sold of envy. Away with such a fellow; for he is not worthy to live. And, Had he not bene an evill doer, we would not have delivered him into your hands. Not *Iesus*, but *Barrabbas*. All this smells of malice, and fents of envy. For which of them was ignorant that the one was a theefe, and who could accuse the other of sinne?

And pride in the prophane, causeth goodmen suffer for welldoing. Master, in thus saying, thou rebukest vs also. The Pharisees were zealous for the law and ceremonies, and *Paul* preached the Gospell, called them beggarly and impotent rudiments, told that if they were circumcised, *Christ* profited them nothing: Why this so tooke downe the pride of man, that he should not be iustified by his owne workes, but by anothers, that *Paul* was persecuted, and hardly entreated of his

Doctrine deduced.

Doct. 1.

1 Ioh. 3. 12.
Gen. 37. 20.
Amos 5. 10.
Ioh. 7. 7. 10.

Reas. 1.

1 Tim. 1. 13.
1 Cor. 1. 3.
Act. 3. 17.

Act. 17. 19.
Mark. 3. 24.

Reas. 2.

Reas. 3.

his owne Country men: If a skilfull Taylor take measure of a crooked and mishapen person, and fit the garment proportionable to the patterne, a proud peece of flesh will pout, swell, and wrangle with the workeman; so let the Ministers and men of God doe good, deuide the word aright, high and lofty spirits will be muttering; for they cannot endure the light, or to be told of their deformities. Thus *Paul* was reputed an enemy for telling them the truth. A counterfeite and false glasse is the fittest for old, withered, and wrinckled *Curtezans* to view themselves in; for if it should shew them their right shapes, all things to nothing, they split it against the wals.

Reas. 4.

Gen. 3. 15.

And in the last place, the goodnes of an action cannot exempt the weldoer from affliction: for its a meanes to breake downe the walls of *Babel*, to throw the gates of *Hell* off her hinges, and to weaken the kingdome of *Sathan*. God saith, *He will set enmity betweene the womans seed, and the Serpent; and how. For thou shalt bruise his head:* so that breake the *Diabls* plots and pate by doing good, & be thou assured, he will haue thee by the heele. And *Paul* was the worse entreated for preaching to the Gentiles; for the *Jewes* hated them, and *Sathan* had long held them in his custody and prison of darknes.

Use. 1.

Herewe are taught a rule of wisdom, and that is, Neuer to iudge the goodnes or badnes of an action by the vslage and future entertainment of the Doer: for in so doing, wee may commend amisse; and speake good of evill, and evill of good. Was not *Abel* killed, *Moses* forced to flee, *Jacob* ill entreated, *David* derided, the *Prophets* imprisoned, *Stephen* stoned, *James* beheaded, *Christ* crucified, and many of his innocent members massacred, murdered for well doing? Iudge not therefore before the time; condemne not least thou be condemned. But rather vse your censuring in this, in not laying a blocke of stumbling before your Brethren.

Pharaoh, a wicked King, may haue peace, when *David*, the annoynted of the Lord, may flee for his life: *Ahabs* foure hundred of false *Prophets* may haue freedom, when

faithfull

faithfull *Micajah* may kille the stockes: Christ may be crucified, when *Barabas* shall be deliuered; And so may the guilty sometimes escape, when the guiltlesse and guilelesse are in great jeopardy. For he that restraineth from euill, maketh himselfe a prey; When as they that tempt God, and worke wickednes, are set vp, aduanced, deliuered.

Isa. 59. 15.
Mal. 3. 15.

Vse. 2.

In the next place, we see how impossible a thing it is for a good man to liue in peace; for wicked men will reward euill for good. Let Christ turne the Jewes water into wine; he shall haue from them vinegar to drinke; tell them the truth; they will hire false witness to swear lyes against him. If he say hee hath the Spirit of God; they will say, No, he hath a Diuell. Let him remit sinne, they will cry, he blasphemeth. If he demaund, for which of his good workes they seeke to kill him; they will answer, that the Diuell goeth about to kill him, and not they. And did the world thus deale with him, who had no sinne, neither was any guile found in his mouth; then neuer expect thou any good entertainment from the world, in this world; for shee loueth none but her owne. Shall men burne greene boughes, and spare those that neuer beare; spue out the water of life, and tast deeply of the muddy puddle? Eclipse the Sun, and not puffe at a candle? Dig vp the rootes, and cherish the branches? pierce the head, wound the heart, slay the heire; and shall the members not be mortified, the hands nayled, and the yonger brethren fouly entreated? Wherefore let *David* arme himselfe, for *Saul* will cast a speare at him; for he is the Lords annointed. If *Nebemiah* will repaire his fathers sepulchres, build the walles of Ierusalem, hee shall meete with a *Samballat*, a bush in a place, here or there; a *Tobiah*, that will oppose, dissemble, write counterfeite letters to hinder him, for hee seeketh the welfare of Israel, and that's their griefe. Will *Paul* scatter the Gospell, write Epistles, preach to the blind and ignorant Gentiles; the proud Pharisees then, his owne Countymen, will proue his greatest enemies, and repute him a plaguy fellow, for preaching new doctrine, to a new Nation. Will *Amos*, *Shaphan*, *Peter*, *Lobin* and

Amo. 7. 13.

and I am leave their former meane callings, to preach and prophesy at the command of the Lord I shall they not be disgraced? What! is *Saul* among the Prophets? how know these the Scriptures? Can any good thing come out of *Nazareth*? And goe to thy fathers house (some *Amorites* will cry) and eat thy bread and prophesy there; but come not at *Bethel*: for it is the kings court. And seeing this hath bene done to the best in times past, let vs in our dayes expect a part, so long as the Diuell and the Pope are at liberty.

I suffer these things. We see here two things. 1. Who suffered. 2. What hee suffered. The Doctrines shall be pointed at and briefly passed. The first from the person to bee noted, is, that

Doct. 2.

Neither learning, wisdom, piety, or externall priviledges, can preserve a man from suffering affliction. *Math. 23. 34-35.*

Phil. 3. 4. 5.

For *Paul* was well descended, of rare parts, singular prudence, and great sanctity; yet all these could not exempt him from persecution, great tribulation. Christ was the fountaine of all wisdom, grace and holines; yet who ever more vilely entreated then he? *Moses* the meekest man on earth; *David* a man according to Gods owne heart; and *Iob* a iust and perfect man, yet all scoffed, derided, vpbraided, and the drunkards made Ballads of them.

Reas. 1.

Why? the wicked are not respecters of persons: all fith are alike, that come to their net: Nay, rather the more holy any is, the more bethey hated of them: A crabbed Kye will seize on the tenderest carcase: so wicked and profane men make a prey of the most singular person.

Reas. 2.

Againe, the rarer parts any hath, the more doth hee build vp the decayed walls of *Ierusalem*, gather the scattered Saints and repaire the body of Christ; and this cannot *Sathan*, neither his instruments tolerate with patience? If the great Temple of *Diana* goe downe, *Bethel* be advanced, let *Paul* expect the greatest spight that created Natures can complot against him. If the Lords annointed call his Nobles for the welfare of our *Israel*, then fire, faggot, & gunpowder shall be provided.

If this be thus, then how do they misse the mark and shoot besides the Butt, who thinke the ground of all sufferings come from mens indiscretion. Its better to suffer for well doing, then for evill donig; yet it will follow hence that good men, great men may suffer for welldoing.

Surely, if Christ had lived in our dayes, some would have taxed him for indiscretion, questioning with him, why hee would denounce so many woes to the Scribes and Pharisees, men of great place and learning, calling them painted Sepulchres, whited Tombes, Hypocrites, &c. *John* would have beene reputed a rash fellow, for telling *Hered* of his incest; and *Micaiab*, that the King and his fathers house troubled Israel. Wisedome (we would say) should have past by these things: But the foolishness of God is wiser then the wisdom of man. Yet we say still, that Circumspection is good; and that some, through indiscretion, pierce their soules through with needlesse sorrowes.

This must teach men of great place and rare parts patience; for even the best Princes have had their portion of persecution. Let our Soueraigne put his pen against the Pope, call *Rome* that great *Whore*, discover her skirts, and lay her naked, hee must expect neither pardon, nor Purgatory, from his Holines, but Excommunication; and (if it were in his greatnes hands) condemnation. What should we more say? the Dragon and his Angels fought, and *Michael* and his Angels fought; and this quarrell shall not be ended, vntill the number of the elect be accomplished; and then peace shall come.

These things. Paul sayth not this thing, but these things, whence obserue, that

Good men suffer many things. *Ier. 12. 12. Psal. 12. 12. &c.*

In the world shall ye haue many persecutions, many are the troubles of the righteous: one depth calleth another, and thou breakest me with one sorrow after another. And how commeth this to passe?

First, from the diuers ill dispositions of wicked men. For some, like *Rehabeab*, delight in sayling; others, like *Doeg*

No. 1.

Vse 1.

Deut. 3.

Reef. 1.

1. 1.

In informing; a third sort, like *Pilate*, would please the people; a fourth, with *Judas*, have their minds on Covering; and, at a word, some are such as neuer can be appeased, mercilesse. Now we must know, that as every Creature of diuers constitutions, desire the contrary things, that might content them; so various mindes in euill persons produce severall euill effects. And as every kind of weed hath a stinking smell, though distinct one from another; so all vngodly men haue variety of persecutions against the Saints of God. All weeds stinke, but not alike; so all wicked persons persecute, but not in the same kind and degree.

Reas. 2.

Besides, the children of God bring forth variety of good fruite, doe many good actions; now wicked men hate all good, though not in a like degree; so that for variety of actions, they prepare various corrections. A skilfull Physician prepareth pills, potions, and prescribeth receipts according to the kinds and nature of the diseases; and the men of *Beliall*, Atheist and Papist are wise in their generation, therefore they haue a severall salve for sundry sores. They had whips in 88. fire, brimstone and gunpowder within a few yeares after. *Annus Domini 1603.*

Vse. 1.

1 Pet 4. 17.

Rev. 18. 8.

Let the Pope then and his poll-shorne Brethren, boast and brag of their long peace and plenty; make such sure signes of the truth of their Church and the Lords fauour: yet they build on a wrong foundation; and their hopes shall one day make them ashamed. Babylon must sit as a Queene, be no widow, see no mourning; yet in a day, as it were in a trice, shall famine, sorrow, and death befall her: for strong is the Lord God, which will condemne her.

Vse. 2.

Againe, art thou afflicted, and sufferest but a few things? then murmur not, neither repine at all; for sure the Lord is good vnto thee, in chayning vp *Sathan*, and in putting an hooke into the nose of his instruments, that they torment thee no further. Truly God is good to this our English Israel; for though we suffer, yet the Lord moderateth his corrections; herestraineth the rage of our Adversaries; and hath confounded them, that sought all our confusion.

Many

Many complaine: (perhaps not without some cause) of our daies; but I wish a worse age may not follow. And tell me, What sufferest thou? Doest thou live in *Mesheck* amongst them that hate peace? so did *David*. Is thy righteous soule vexed in seeing and hearing of uncleannesse? so was *Lot*. Have thy friends proved unfaithfull? so did the Apostles. My good friend, thou hast escaped the whip, the stone, the fire, the Racke, the Crosse, that many of thy forefathers have suffered, tasted: Thou wast neuer constrained, through famine, to feed on the fruite of thy owne wombe, to say this I must eate and then dye. And hast thou wanted food for thy soule? then blame not God; for thou maist haue it, either at home, or with thy Neighbour, and that in such a manner too, as many a poore good soule neuer enioyed.

But I am not ashamed. In these words is layd downe *Pauls* carriage of himselfe in sufferings; and he addeth this as an Argument from his example to encourage *Timothy* in his course, and not for any sinister end of vaine boasting; But we omit that for the present, and gather this other instruction, that

A Resolute Christian is not, nor should not be ashamed of the Gospel. *Rom. 1. 8. Heb. 12. 1, 2.*

For there be many great and excellent mysteries contained in it. Why then should any man be ashamed to preach or professe it? Sinne should breed shame, & not the meanes that can, and no other, remoue it.

We haue a warrantable calling to it; and shall wee then cast it off, and be gone? No; we are to abide in that calling, whereunto we are called. *Nehemiah* will not flee, if the Lord haue sent him.

Againe, we haue all good by it; and all things that wee enioy, without it, are but curses. This salt must sweeten all our naughty waters, and remoue all heauy plagues both temporall and eternall.

And why should we be ashamed of it? For God preached it, Christ, the Holy-ghost, and the Angels haue preached it. Its a priuiledge to suffer for it. God is not ashamed

1. 8. 7.

2. 8. 7.

Doct. 4.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Use 1.
Helps to en-
dure shame.

med of vs, and shall we be ashamed of his cause?

Why then let vs goe on in wisdom and Christian reso-
lution, and neuer be ashamed of our profession. And take
these breife helps.

1. Consider what vow and promise thou madeest at thy
Baptisme; and be ashamed to breake Couenant with thy
God.

2. Call to minde, that the professors of *Antichrist* are bold
and resolute for their false Gospell, and are marked in their
hand and forehead; if they, much more we.

3. What greater honour to man, then to be chosen to be
the Lords Champion in so great an action?

Finally, let a forced necessity vrge thee to resolution; for
they that will not suffer now, shall be denyed of Christ
hereafter at his appearing. Such as are found halting must
be turned out of the way.

And as the words stand in way of argument, we may ga-
ther, that

Dott. 5.

The sufferings of others should moue vs to suffer also.

1. Cor. 12

What a cloud of witnesses haue we? Christ example is pro-
pounded to this purpose; and many more in the booke of
God; that we with patience might endure the crosse, and
despise the shame. *Heb. 12. 1. 2.*

Reas. 1.

For its a good thing to follow a multitude in the way of
righteousnes, as it is euill to tread in the lewd steppes of vn-
godly persons.

Reas. 2.

Againe, if their example moue nothing, then they shall
rise vp in iudgement against vs. For are not they recorded
to this purpose?

Use 2.

Let vs, in time of trouble then, cast our eyes on those that
haue gone before vs: for, like a liuely picture, they will giue
vigour to our faint spirits, when we are ready to faile. Exam-
ples are of great force in all things: and shall so many wonby
patternes prevaile nothing? No! *I*ade so dull, but will follow
a free and forward leader.

Use 3.

And here we are instructed to giue good examples to o-
thers. Let vs learne some encouragement by our graiue to
future

future posterities, that they may be pricked forward to tread in our footsteps. For vndoubtedly the best way of teaching others (as we see) is not by precept onely, but by example also.

For I know whom I haue beleued.] We haue heard of two causes why Paul suffered: the one, in that he preached the Gospell; the other, that he preached it vnto the Gentiles; and now followeth a double reason, why he was not ashamed of so doing, but resolutely did goe on in the fulfilling of his Ministry: Whence this poynt will truly arise, that

As the wicked haue pretended causes to afflict the faithfull; so haue they good grounds not to be ashamed of their sufferings. Heb. 11. 24. & 35. 2 Cor. 4. 16. Acts 5. 29.

Aske Moses, why he would not be called the sonne of Pharaohs daughter, enioy the pleasures of sinne for a season, but chuse rather to suffer affliction? his reason is at hand; *he hath respect to the recompence of reward.* Why would not the Saints in their greatest tortures (by vnlawfull meanes) be comforted? *they looked for a better resurrection.* Wherefore did not the faithfull faint in their suffering? they did account, that *the momentary afflictions of this life, were not worthy of that eternall weight of glory that should be revealed.* What reason had Christ that he would not come downe from the Crosse and saue himselfe, that saued others? *Hee must doe the will of him that sent him; finish his worke, and performe his promise.* And he knew that his death and resurrection would be a greater miracle, then to haue deliuered himselfe another way.

For the Children of God goe by a sure rule; they ground their proceedings and sufferings vpon Gods precepts and promises; when as the prophane haue false rules, fained causes.

And if it were not thus, they could haue no comfort in their suffering; *for blessed are those that suffer persecution for righteousness sake.* Therefore they ground the cause of their affliction vpon Reason.

Wonder not then, ye men of this world, why the Saints

Doff. 6.

Heb. 11.

2 Cor. 4. 17.

Reas. 1.

Reas. 2.

Iste. 1.

2 Cor. 5. 1.

D. Bo C

in all ages haue resisted unto blood, and not counted their liues deare vnto themselves; but haue carried them in their hands. For they know, that though man frowne, the Lord will fauour; though Antichrist bind with a curse, Christ will lose with a blessing; though Sathan tempt and terrifie, the Spirit will strengthen and comfort; if the flesh be weakened, the spirit shall be renewed; if death goe before, that life shall follow after; and if the world loose them, heaven shall find them: For so its said, *that if their earthly house of this Tabernacle be destroyed, they haue a building giuen of God, an house not made with hands, but eternall in the heauens; of the possession whereof they be assured, after their dissolutions.* A wonderment riseth from the ignorance of the cause, or the rarenes of the event; and these be the proper grounds why many men admire and are astonied at others sufferings for the Gospel. But surely the seruants of God haue had great reason for their courses, whatsoeuer blinded men doe deeme of them.

Doct. 7.

For I know &c. The next Instruction wee obserue from these words, is this, that

It is an experimentall knowledge of God that will cause a man to bee resolute in good courses, and to suffer afflictions.

See this in *David*, and in the wife of *Manoah*; for notable are these two places for this purpose. *1 Sam. 17. 34-35. &c. Iudg. 13. 23. Rom. 1. 16. 17.*

Reas. 1.

Because it is a great meanes to strengthen our weake faith; Now as our faith encreaseth, so is our resolution and patience bettered. Christ would call his Disciples, *Men of little faith*, when they were troubled and dejected in small matters: so that weakenes of faith must be remoued to beget resolution; and that is done by the experience we haue had of the Lords proceedings.

Reas. 2.

Againe, the former performance of Gods promise doth not take away the efficacie & force of it for future time, but rather confirmes it. For when God loues once, hee loues euer; so to whom he performs his promise once, hee will performe.

performe it for euer. The often setting and rising of the Sun doth assure vs the more both of the one and of the other; for we haue had long experience of the stability of it, in its course and motion.

In the first place, here we may see, why men are faint, impatient vnder the Crosse, and vnstedd, irresolute to any good word or worke; they haue no experience of God and his proceedings. For experience will cause *tribulation to bring forth patience*; as many little acts doe make a great habit. *Rom. 5. 3.*

Use 1.

And in the next place, this poynt serueth for our direction, and teacheth vs what to doe, that wee may patiently beare the Crosse, and manfully fight the battels of the Lord; namely to get experience of Gods manner of proceedings.

Use 2.

And for our direction, the better to gaine this, obserue these Rules following.

Rules to procure experimental knowledge.

1. Obserue Gods dealing with, vs. 1. In temporall, 2. In spirituall things.

1. Hath he not fed thee, clothed thee, lodged thee, since he gaue thee a being? and is his hand shortened, and not stretched out still? When the Disciples of Christ were troubled in minde about these matters: *What?* (sayth he) *haue ye not remembrance, how I fed you with a little bread and a few fishes? When I sent you forth without money in your purse, meate in your scrippes, and all other prouision, wanted you any thing? they answered, No Lord.* When a poore man hath beene alwayes, in his want, relieued by his rich friend, will it not make him the more boldly to rely on him for helpe in time to come?

2. Consider how he hath given thee knowledge, when thou wast ignorant; infused faith into thine heart, being before an infidell; and preserved his graces in thee from perishing. For the calling to minde the dayes of old is a notable helpe for this thing. Is it possible that he who hath begun to doe well, will now waxe weary in so doing? What man planteth a tree, and will not labour to preserve the same

same from withering? And shall the Lord suffer his pleasant plants, after he hath so often pruned, watered, and dunged them, to dye and perish for want of dressing?

I I. Call to minde the many dangers from the which he hath deliuered thee: Why mightest not thou haue beene buried in thy Mothers wombe, beene drowned in the waters, or deuoured on the land? the theefe might haue slaine thee, some crumbe choaked thee, or a thousand diseases beene thy death. And shall not the fresh remembrance of these things worke powerfully in thee? When our Apostle had beene deliuered out of the mouth of the Lyon, he gathered strength thence, that *the Lord would deliuer him from euery euill worke, and preserve him vnto his heavenly Kingdome.* 2 Tim. 4. 17. 18.

I I I. Take a view how, in times past, he hath dealt with his children; run to and fro, through the stories and acts of holy Writ; and as he hath done to his servants of olde, so will he doe to thee, assuredly. I wish that this were well thought on; for its a notable remedie. *Psal. 37. 25.*

I V. Conferre with grounded Christians. Demand of them, how the Lord hath dealt with them, in some particulars; for they can teach thee by experience; their comforts will comfort thee also. A timorous patient will be encouraged to swallow the bitterest pill, when another standeth by, that hath beene cured of the like disease, that he now is annoyed with, telleth him the experiment.

Ioh. 6.

V. Take a view of the vanitie of all other things: (*Our fathers ate Manna in the wilderness and are dead.*) For in so doing, thou shalt get experience of Gods constancy: the Creature is changeable; sometimes killing, another whiles curing; But the Lord is one and the same for euer.

V I. Finally, and aboue all, Consider how the Lord dealeth with thee in the vse of all his ordinances: Marke what power the Word hath in working in thy soule: how it weakeneth corruption, strengtheneth the new man: Obserue how the Lord hath heard thy prayer in time past, and now how he enableth thee to call vpon him, being in the like

like condition: *David*, from this ground, cryeth out, *The Lord hath heard my petition, for grace, the Lord will receive my prayer*; and therefore, as one refreshed, biddeth the workers of iniquitie, be gone. Canst thou pray at this present, as in times past, when he heard the voyce of thy weeping? then doubt not, but he will deale favourably with thee: For when the Lord intendeth to conferre a favour vpon his children, he will alwayes giue them hearts for to vie the meanes, whereby he doth ordinarily, convey the same vnto them, and wherevnto he hath annexed his promise. If *Hannah* prevaile for a sonne, or *Abraham* ether, they shall first be enabled a long season to powre out their soules by prayer vnto the Lord. And so it is in all other things whatsoever. I wish that every one had but the experience of this engrauen in their mindes; for it would be profitable for them every manner of way. And true it is, that this experimentall knowledge of God, is the very food and spirit and life of a Christian, from which all faith, patience, and resolution in the times of trouble, spring and flow, as from their proper fountaine and roote: Then strue for it in the vse of the forenamed meanes; and when thou hast obtained it, wonderfull and vnspokeable are the effects, that it will produce, and thou shalt taste of.

Againe, in these words, wee see *Paul* placeth knowledge before beleefe; whence we may collect this doctrine, that

The knowledge of God precedeth faith in him.

How can they belecue in him, of whom they haue not heard? And for this cause, Knowledge in Scripture, is many times put for faith. *Rom. 10. 14. Ioh. 17. 3.*

Because the act of faith in beleueing followeth the act of the vnderstanding rightly guided. Knowledge is like the needle, which maketh the way: faith the threed, that tyeth and vnteth things together. And as whatsoever (by ordinary working) is in the inward senses, was first in the outward: so whatsoever comes to the will (the proper seate of faith) must first be in the vnderstanding.

And if this were not so, then might an ignorant man be

saued.

Psal. 6. 9.

Doct. 8.

Ioh. 10.

Reas. 1.

Reas. 2.

failed and haue faith, the which the whole current of Scripture runs against. As, *My people are cut off, for want of knowledge: and, God shall come in flaming fire, to render vengeance on them that know him not.* Hof. 4. 6. 2 Thes. 1. 8. and many more to that purpose.

Use. I.

This confuteth *Bellarmino*, and his adherents, who say, A man may better beleue things whereof he is ignorant, then those which he knoweth. If he had spoken it of the things recorded in their leaden Legend, I should easily haue consented with him; for, I thinke that when men haue heard them, they more doubt of them, then when they were ignorant of them.

To name some of their ridiculous fables; we read of one that was sicke, his stomacke would vomit vp whatsoever he receiued; so that he being willing to receiue the Sacrament, yet doubting he should not retaine it, if he receiued it by ordinary course; it was put (the consecrated Hoste, I meane) to his side, the which opened, and after the receipt thereof, closed as before.

And there is mention made of a woman, whose Bees were sicke of the Murraine, who tooke also an Hoste, put it into the hiue, and (marke this) they within a few dayes were not onely cured of the danger of the disease, but there was a miraculous encrease of them in number; and they had built a Chappell, and steeple, and bells, and an Altar, and layd the Hoste thereon; and the Bees sung their Canonick houres about it (iust) as the Monkes vse to doe in their Cloysters.

I could relate the like of the Lady of *Loretto*: (forther's bookes of her too in *Follo.*) Its reported that shee sometime (vnderstand the house too) being discontented, displaced her selfe, and passing by a wood, all the trees, in reuerence, bended and stooped, with their heads to the very earth, vnto her; (wonder it was, they had not reit themselves vp by the rootes, and proffered her their standings).

Also the Booke sayth, that one, being prisoner in *Turkey*, and there having his bowells ript out, by the ayde of a prayer

prayer that he made to the Lady (for wee will not wrong them) and Christ together; he was enabled, having put them vp againe, to travell into Italy, where this house is, and there having received the Sacrament, then dyed.

Many more such as this the Bookes mention. And doe ye not now easily beleue that these things are harder to be credited, being related, then if in grosse or implicite, they had beene vntered? I may say of these, as a man replied once, hearing a strange tale, that he gaue small credit to; and the Relater demanding said, *Why sir, doe you not beleue this?* the person replied; truly, its too much for one to credit it himselfe, but if the persons present will take my part, we will beleue it amongst vs. And I thinke the Miracles in the three Bookes of the Lady of Loretto, and their Legend, are too many and too great for any one Protestant in the world, after they haue knowledge of them, to beleue them. Therefore we will leaue the ignorant Papists, who never read or heard them, to giue credit to them. I speake not these things (mistake me not) to moue laughter; but to make them (if possible) ashamed of their doctrine; and that we thereby, seeing their most palpable blindnesse and error, might be the rather induced to prayse God for our light, and the truth we pertake of.

But to omit them and their false Doctrine: Let vs come nearer home, and learne what to iudge of such as haue no knowledge of God at all; Why surely they haue no faith in him neither: for the Lord hath put these together, like man and wife, and therefore they may not be put asunder. Christ propoundsthis Question, *When the sonne of man (sayth he) shall come, shall he finde faith on the earth?* From the vse of this Doctrine we may make answer; Surely very little; For if knowledge be but amongst few (as that is a truth) then is faith rarely to be found.

This must moue vs all to get knowledge of God, if wee would haue faith in him; yea the best must grow herein; for the better we know him, the more confidently shall wee beleue in him. For its so in all other things. When I know,

at boD vch
anwond ed or

Vse. 2.

Vse. 3.

How God is
to be knowne.

Iustice either
Reuenging, or
Rewarding.
2 Theſ. 1. 6. 7.

Rom. 2. 6. 7. 8.

Iam. 1. 17.

the firmenes of the Land, I will the better rest my foote on it; the strength of my staffe, the rather leane my whole body vpon it; and the faithfulness of a friend, put and repose my confidence in him. And we must know God

1. In his power, how that he is able to doe whatsoever he will: this confirmed *Abrahams* faith, and moved him to offer his sonne, to whom it was said, *In Isaac shall thy seede be called; For he considered, that God was able, even to raise him vp from the dead.* Heb. 11. 18. 19.

2. We must know him in his truth and iustice. This made the Apostle to be of great courage in his perilous voyage; and *Sarah* to expect a sonne, after she was past the naturall course of conceiuing, *because shee iudged him faithfull which had promised.* Heb. 11. 11. Act. 27. 25. And here we are to vnderstand, that the iustice of God is either reuenging, or rewarding. *Its a righteous thing with God, to recompence tribulation to them that trouble you; ther's Reuenging iustice: and to you that are troubled, rest with vs; that is, Rewarding iustice:* The one accompanieth the truth of his promises; the other the truth of his threatnings. And if we were more acquainted with this, it would strengthen our faith in the performance of all his promises to vs; and the many threats giuen out against the wicked.

3. We are to know God in his stabilitie, How that time changeth not his nature, neither altereth his purpose; He had no beginning, therefore cannot either be yong, or grow old. He consisteth not of either matter or forme; but is one most simple and pure act; so that he is not incident to any shadow of turning. What the Lord hath said, it shall stand for euer, for God is not like man, that he should repent or change his purpose. Did we know this, it would wonderfully support our weake faith, and stay our staggering mindes. Did we vnderstand that the affection of our friend, we most affect, were constant, it would make vs the more confidently to rely on him. But feare of mutation, weakens perswasion.

4. We are to vnderstand, that God is soveraigne Lord, that

that there is none higher than he. For if we should trust in an inferior, we might be deceived. But know this, that he is about all, and then thy faith cannot faile thee in beleauing in him. To put confidence in an inferior Lord were dangerous in policie; but in Diuinitie desperate.

5. We must know God in Christ. For without him he is a severe Iudge, a consuming fire. But if we know him in Christ Iesus, he is our Father, and all his attributes, that otherwise would be terrible, will be most comfortable. Think on this.

Finally, We are also to know God in the distinction of Persons: One Deitie, yet three subsistences, Father, Sonne, and Holy Ghost, and we should haue some apprehension of their seuerall operations: For otherwise we cannot beleeue as we should, and ought, for his full glory, and our certaine salvation.

And thus briefly I haue poynted out some things in God, and of God, that must be knowne, if we would obtaine Faith to the eternall conseruation of our soules.

Rules to come to the knowledge of God.

God is knowne either
1. In his Word. } *The Law. Psal. 119.*
2. In his Workes. } *The Gospell. Rom. 1. 17.*
Or,
1. Of Creation. Ro. 1.
2. Of Providence.
Act. 14. 17.

And this Doctrine, with that hath bene delivered, may serue to informe Ministers how to deale with their people, Parents with their children, and Masters with their seruants. If they would haue them faithfull to God, & to themselves, they must make them acquainted with God, and what he hath sent Iesus Christ; for to know this, is a small life.

And without knowledge, as we have heard, there can be no faith; and no faith, no salvation. For, *be that believeth not, is condemned already.* Would to God Ministers, Parents, Masters, people and all did but beleene and lay this to heart! then we should have them to flie out of ignorance, as *Loe* did from *Sodom*, and *Moses* from out of *Egypt*.

And I am perswaded, that he is able to keepe that which I have committed to him against that day.

This is the second ground why *Paul* was not ashamed of his sufferings; out of which we might collect many particular instructions; Notwithstanding some shall be pretermitted. The Note we first observe, is, that

Doct. 9.

It is the duty of a Christian to settle his soule in the certaintie of Salvation.

1 Cor. 16. 13.
2 Cor. 13. 5.
Phil. 2. 12.
2 Pet. 1. 10.
Col. 1. 11.

We are commanded to stand fast; to be stablished with grace; strengthened with all might, and rooted and grounded in faith; to possess our souls in patience; to lay hold on eternal life; to work out our salvation; and to make our Election and calling sure. And doe not all these precepts bend their power to the Doctrines purpose?

Reas. 1.

1. Pet. 1. 8.

For it worketh in the heart true content, and bringeth with it that peace which passeth all vnderstanding; that ioy which is unspeakable, glorious. The soule in the bodie is like the Center in the world, or the globe of the earth in the worlds Center. If the earth be fixed, the rest of the Creatures are stablished; if it moue, all things are in agitation: so if the inner man the soule be settled in the Center of salvation, all is still and quiet about her, els not.

Reas. 2.

Again, when the soule is settled, that person will be resolute in every good course. A faint hearted souldier, were he resolved before hand that he should escape death and danger, conquer his foes, and winne the field, would he not put on his Armour, and his sword vpon his thigh, and march furiously against his Adversaries? And shall not then the Christian souldier, who is perswaded of victory, to haue the spoyle, and possesse a crowne of righteousness and glory, goe on with an vndaunted courage in the face of the Devil, death, and Hell?

This

This Doctrine reproveth those, that for the most part never minde this dutie. We see many, who settle their houses on a good foundation; stablish their trees, that the winds shake them not; and by a staffe to vnderprop their feeble bodies, that they catch not a fall (the which we in its kinde commend:) But how few spend any time to haue their soules settled in the certaintie of salvation? Some wee haue (thanked be God,) and, as *Isaiah* said of *Dauid's* people, wee wish that they might encrease a hundred times more then they be, and that the eyes of all the world might see them.

In the next place, let vs all be admonished to praefuse this poynt hereafter; for its required of vs, and profitable vnto vs. And because presumption among too many is counted a settled perswasion; and a kinde of Lethargie and spirituall stupiditie catch out sensiblenes, and an infallible stabilitie; Let these following markes be to try thy condition by.

1. Ignorance is a close companion of presumption; they two vually goe cheeke by Iowle: he therefore that saith, his soule is well settled, and liueth in grosse and palpable blindness, deceiveth his owne soule, and there is no sound faith within him. For an ignorant heart is a faithles heart.

2. Presumption builds his house on the sand; as the *Papists* doe on Traditions, vnwritten Verities: But true faith hath recourse to the Law and Prophets. None can haue their soules stablished, settled, but the anchor of hope must be fixed on the Word of God.

3. Where the soule is rooted and grounded in faith, there will be much good fruite; when as a presumptuous heart is alwayes accompanied with a barren and fruitelesse life. *Iam. 2. 26.*

4. Finally, Faith and assurance vnith; presumption separateth. 1. Faith vnith Iustice and Mercy. 2. Sanctification and Iustification. 3. Christ a Lord, and a Redeemer. And 4. the Meanes with the End. But presumption shoul- dreth out Iustice, sanctitie, dominion; and with *Salom,* would haue the end, yet will not walke in the way.

Now these things that follow vnder the soules setting. 1. When

U/v.

V/8 2.

Signes of
Presumption.

2 Chron. 15. 3.

Math. 7. 26.

Rom. 7. 14.

Doct. 10.

Num. 23.

Hinder
of the soules
setting.
1 Per. 3. 17.

1. When men heare much, but practise little or nothing. The neglect of this, causeth men to be plucked away and to fall from their former steadfastnes. For every act of godliness is like the blow and stroke of a Mallet, that stablissheth, riveteth, and setleth the soule on a firme foundation, like a pile or poste in the earth by often beating.

Rom. 8. 1.

2. Too much confidence in sanctification, and too little in iustification. We must fixe and fasten our faith in the obedience of Christ; and make his life and death the sure foundation of our establishment. For such shall neither stagger, or be moved.

Psal. 51. 12.
& 119. 116.

3. Omission of private and often prayer; the contrary to this, like a strong Cord, doth binde vs fast vnto the tree of Christ. David therefore cryed, *Lord establish me.*

Ephes. 4. 14.

4. When men are carried about with every winde of doctrine. For what one man maketh firme, another in teaching the contrary, dissolveth, weakeneth. He that runs to every Physician, to know the state of his body, shall prove a weake and infirme Patient.

2 Tim. 3. 7.

5. Vnmortified lusts: if they be let loose, and cherished in the heart; the soule, like him that standeth on a slippery place, will be reeling, sliding.

Rom. 7. vii.

6. Finally, when men will cast their eyes on their owne infirmities, and not looke to him that accepteth the minde and honest intent of the heart, for the deed; they shall still be wauering, doubting.

Doct. 10.

And now to come to another Collection, which is, that *The best way to save and secure the soule, is to commit it into the hands of God.*

Reas. 1.

For that which was the best to Paul and others, will be the safest way for vs also. *Psal. 32. 7. & 71. 1. Iudg. 12. 3. Dan. 3. 17. Esth. 4. 16.*

Reas. 2.

For we are weake, and our enemies be many, powerfull, subtil, and malicious. Sathan could fetch a prey out of Paradise; one from amongst the Apostles.

Iob. 9. 4.

Psal. 121. 3, 4.

God hath all the properties of a good keeper. 1. he is wise, 2. powerfull, 3. watchfull, 4. faithfull. He hath given lawes to be faithfull, and then shall not hee?

This

This diſcouereth the indiſcretion of many. For ſome put their confidence in Chariots and Horſes; others in the arme of fleſh: Millions, as the Papifts, in the Creatures, but paſſe by the Creator. But can thoſe ſtay the ſwelling flouds from drowning? the earth from deuouring? the plague and peſtilence from deſtroying? and Sathan, with all his huge hoſt, from tempting, and condemning? Theſe men ſtand on the Ice, leane on a broken ſtaffe; and, as the Lord is ſaid to doe the earth, hang the ſecurity and ſafety of their ſoules vpon nothing.

Iob. 26. 7.

But yet that would be wiſe, and preſerued from all dangers, caſt your care vpon God: make him your ſecret place, and haue your eye alwaies towards him: For it is he, and there is not another, that can keepe you ſafe and ſecure at all times, in all dangers. And in regard (what ſoeuer we weene) its no eaſie matter, praſtiſe theſe two Rules following to further thee.

Iſe 2.

1. Learne to commit leſſe matters of this life to him, and to truſt him with ſmaller things; for he that cannot doe the leſſer, its impoſſible for him to doe the greater. Hee that will not truſt God with his earthly ſubſtance, can neuer credit him with his ſoule and ſalvation. This Rule is worthy the conſideration and praſtiſe.

Helps to
commit the ſoule
to god.

2. Striue to keepe thy ſoule holy and vnſpotted from all ſinne. We will bluſh to commit into the cuſtody of our friend, any thing that is polluted and vncleane; and can we haue the hearts to commend into the hands of God, who is *Holines*; it ſelfe, a corrupted, impure, and a ſoule defiled with ſinne? What if we could doe it? will he receiue it, thinke we? No verily.

And there be certaine times when we are to commit our ſoules eſpecially into the hands of God: And that ordinary, or extraordinary. The ordinary is the Morning and Evening. *David* in the euening would commend his ſoule into the Lords hand; for he knew, that his ſleepe might be his death, and his bed his graue; but in ſo doing he ſhould ſleepe ſoundly and ſecurely. It were an excellent thing, if

Speciall times
when to com-
mit the ſoule
to God.
Pſal. 4. vlt.

Y

Hindrance
of the soules
settling.
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5. Vnmortified lusts: if they be let loose, and cherished in the heart; the soule, like him that standeth on a slippery place, will be reeling, sliding.

Rom. 7. vii.

6. Finally, when men will cast their eyes on their owne infirmities, and not looke to him that accepteth the minde and honest intent of the heart, for the deed; they shall still be wauering, doubting.

Doct. 10.

And now to come to another Collection, which is, that *The best way to save and secure the soule, is to commit it into the hands of God.*

Reas. 1.

For that which was the best to Paul and others, will be the safest way for vs also. Psal. 32. 7. & 71. 1. Indg. 12. 3. Dan. 5. 17. Esth. 4. 16.

Reas. 2.

For we are weake, and our enemies be many, powerfull, subtil, and malicious. Sathan could fetch a prey out of Paradise; one from amongst the Apostles.

Iob. 9. 4.

Psal. 121. 3. 4.

God hath all the properties of a good keeper. 1. he is wise, 2. powerfull, 3. watchfull, 4. faithfull. He hath given lawes to be faithfull, and then shall not hee?

This

This diſcouereth the indiſcretion of many. For ſome put their confidence in Chariots and Horſes; others in the arme of fleſh: Millions, as the Papiſts, in the Creatures, but paſſe by the Creator. But can thoſe ſtay the ſwelling flouds from drowning? the earth from deuouring? the plague and peſtilence from deſtroying? and Sathan, with all his huge hoſt, from tempting, and condemning? Theſe men ſtand on the Ice, leane on a broken ſtaffe; and, as the Lord is ſaid to doe the earth, hang the ſecurity and ſafetie of their ſoules vpon nothing.

Iob. 26. 7.

But yet that would be wiſe, and preſerued from all dangers, caſt your care vpon God: make him your ſecret place, and haue your eye alwaies towards him: For its he, and there is not another, that can keepe you ſafe and ſecure at all times, in all dangers. And in regard (whatſoeuer we weene) its no eaſie matter, praſtiſe theſe two Rules following to further thee.

Iſe 2.

1. Learne to commit leſſe matters of this life to him, and to truſt him with ſmaller things; for he that cannot doe the leſſer, its impoſſible for him to doe the greater. Hee that will not truſt God with his earthly ſubſtance, can neuer credit him with his ſoule and ſalvation. This Rule is worthy the conſideration and praſtiſe.

Helps to
commit the ſoule
to god.

2. Striue to keepe thy ſoule holy and vnſpotted from all ſinne. We will bluſh to commit into the cuſtody of our friend, any thing that is polluted and vncleane; and can we haue the hearts to commend into the hands of God, who is *Holines*; it ſelfe, a corrupted, impure, and a ſoule defiled with ſinne? What if we could doe it? will he receiue it, thinke we? No verily.

And there be certaine times when we are to commit our ſoules eſpecially into the hands of God: And that ordinary, or extraordinary. The ordinary is the Morning and Evening. *David* in the euening would commend his ſoule into the Lords hand; for he knew, that his ſleepe might be his death, and his bed his graue; but in ſo doing he ſhould ſleepe ſoundly and ſecurely. It were an excellent thing, if

Speciall times
when to com-
mit the ſoule
to God.
Pſal. 4. vlt.

we could giue God our last thoughts, before we close vp our eyes, then would we, when we awake, finde our mindes fixed on him: And what if death should come? Yet our soules would be with him, and preserved in safetie,

Prou. 27. 2.

And in the Morning we must ordinarily doe this for who knoweth what a day may bring forth? The wise King compares a day to a woman with child, who often laboureth at an vnlooked for houre: And haue wee not seene our Mother the day, bring to light strange and vnspected birthes?

Isa. 53.

The extraordinary times of committing our selues to God are in troubles, or at death. This did that good Prophet in time of persecution; *Into thy hand I commend my spirit, for thou hast redeemed me, O Lord God of truth. Psal. 31. 5. Iudg. 12. 3.* And when Stephen was stoned to death, hee cryed, *Lord Iesus receiue my spirit;* and Christ when his houre was come, *Father into thy hands I commend my Soule.*

Act. 7. 59.

Luk. 23. 46.

Let vs then trust the Lord with smaller matters; keepe our soules vnspotted; Morning and Euening commend them constantly vnto him: so in affliction, perlecution and death we shall haue ability and boldnes to doe the same. Vse makes perfect; a good habit is hardly got, So not easily lost: For he that hath vsed to commit his soule to God in the times of peace, shall with ease doe it in time of danger. Yea let such a man but dreame of death or drowning, in his broken sleepe, his mind will reflect it selfe on the Lord, and he run vnto him for perseruacion. Grounded Christians know the truth of this by experience. And in Conclusion, know, that the oftener we commit our soules vnto God, and draw the neerer him in this duty, why, let death come, how and when, and where it can or shall come, we shall feare it the lesse or any euill; but embrace it, entertaine it, shutting vp the eyes of our bodies with the which our minds now see God, as through a paire of spectacles, and more clearly and comfortably behold him with the naked eye of our spirits.

Now whereas Paul maketh mention of the Lords ability,

we

we note thence, that,

God is a God of Power.

He is called the *strong and mighty God*; all-sufficient; that can doe whatsoever hee will. *Gen. 17. 1. Exod. 34. 6. 1 Cor. 6. 18 Apoc. 1. 8. Math. 19. 26.* The Reasons follow.

For he is the first *Ens* or being, and altogether perfect and independant: he hath his beginning of himselfe, and doth not participate of any borrowed power, or exhibited ability. Therefore no impotency or imperfection can be found in him, hee being of himselfe; and the sole cause of all created power.

Againe, he is one most simple and pure act, immutable, eternall, and every way blessed; Therefore hee cannot be hindered or resisted; Neither is he subiect to any passion; for he is not compounded of any simples: Passion proceeds from matter, and presupposeth an imperfection.

Before we come to apply this poynt, we will speake somewhat of his power for our better vnderstanding and information.

The power of God is that whereby he is able to doe all things possible. I say possible; for there be that contradict his essence and the nature of things, the which be impossible for him to effect.

And the Reason is, because that contradiction includes vntruth and impotency, the which be not to be found in God.

And the things which are impossible to be done by God, be of two kinds. The first is not to be found, neither hath any place in him: For then God in truth should not be God. And to this rule these particulars following doe appertain.

1. God cannot lye, deny himselfe, or by any meanes commit sinne. *2 Tim. 2. 13. Tit. 1. 2. Heb. 6. 18.* Because he cannot will, or doe contrary to himselfe, the which he naturally willet or doth; neither can he destroy his owne nature. In this the Heathen foulely haue erred.

2. God cannot dye, suffer, be hurt; or vndergoe any kind

Doct. 11.

Reas. 1.

Reas. 2.

The Power of God defined.

The first kind of impossibilities.

Arist. 4. Topic. 5.

of paine or calamitie; for he cannot but be altogether perfect and blessed; and these argue mutability, misery, and imperfection. And though God be said to be pressed as a cart with sheaves, yet it is not really and truly, but Tropically and Metaphorically to be vnderstood; and not otherwise *Ans. 2. 13.*

3. God cannot in himselfe effect naturall actions, such as belong to man and beast; As to eat, drinke, sleepe, digest, generate &c. (vnderstand, in kind and manner,) which is merely proper vnto *Animals*: Because these actions argue a defect and imperfection; for they imply a passive power to be in the subiect, or cause.

4. God cannot be extended, or contracted; grow old, and decay &c. For he is not comprehended in any locall place, composed of matter and forme; neither is hee measured by the adjunct of time. And these are the *Species* that we haue named, which imply impotency, or contradiction in God, the which he therefore cannot do. The second kind followeth.

The Second
sort of impossibilities.

1. God cannot make a thing to be defined without a definition; for the thing defined, and the definition in respect of the essence or quiddity be both one: As, a man not to be a reasonable creature; or, a body to be without his dimensions; or a thing created to be infinite: for the one cannot be without the other. Yet this Caution is to be had, that the definition be true, consisting of the essentiall causes, and not of the effects or adjuncts.

2. God cannot cause, that a subiect should exist without its essentiall properties. *Exa.* As that a man should be without the faculty of speaking or laughing; fire, without heate. And though these doe not constitute the essence of the subiect, yet they be so neerely and firmly knit to it, yea, doe so immediately flow from it, that without them the subiect cannot exist no not for a moment. For we are to know, that more belongs to the actual existence of a thing, then are required to the simple essence.

3. God cannot cause that opposites should be attributed to one and the same, if so that all the conditions of opposites be

be observed: As that a body should be sicke and sound at the same time; visible and invisible, and in diuers places at the same instant. That blacke and white be in the same part of the subiect that very moment: For then opposites should not be opposites; whose nature is, that if the one be granted, the other is expelled, for a season at the least; as sight & blindness in the same eye; for the one is a privation of the other.

Conf.
Arist. 6.
Ethic. 2.

4. God cannot make things done not to haue beene done; because being once effected, they are not within the compasse of things possible; For if they be once truly made, now its a necessary axiome, that they were made; for whatsoever is, whilst it is, is necessarily that that it is. God hath created the world; what if we grant that he hath power to destroy it? yet it cannot be, but that it was created, and had a being. And by this we may see how the Papists abuse this doctrine, holding that God can doe meere contradictions; as a subiect to be without accidents; a body to be in diuers places at the same time, &c. But they extend the power of God, too farre, not considering that they argue not from a *posse ad esse*, but from an impossible thing to a necessary.

God is
not bound

And this also refuteth the error of those, who reason without iudgment from an impossibility of being to a being; as though this or that be true, because God can doe beyond our apprehension. But God cannot contradict (as we haue said) his owne nature, or the truth of things.

Difficulties
of the Power

In the second place, it will follow from the definition, that God can doe more then he hath or will doe: He could haue raised vp children to *Abraham* of stones; Christ could haue called for Legions of Angels; but would not. *Math.* 3. 9. & 26. 53. *Rom.* 9. 18. From these places its manifest that God can doe the things he hath not, neither euer will. Also he doth those things the which he might wholly omit, or doe other waies then he doth, if he would: if we regard his Power solely. But whatsoever God willeth, without impediment he effecteth: According to that; *I will doe whatsoever*

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ener

ever I will; And, He doth all whatsoever he willet. *Isai. 46. 10. Psal. 115. 3.*

Whereby the way, two sorts of people are confuted.

The one is those that argue without reason, as if all things possible to be done, should be done; when as its plaine, that God can doe more, then he either doth or willet. We must not thinke this a sufficient kind of reasoning to alledge Gods power, but first we must enquire into his will; for in the acts of God they goe together.

The other be they who indirectly reason, from the not being to the neuer being of a thing; as though by no meanes God can doe that, which he hath not, or doth not; For he can doe more then he doth or will. Let vs rather stand in awe, and reuerence his power: For *who art thou that disputest against God?*

Gods Power
is distributed.

Now Gods power is either internall or externall. The first is so called in regard of the naturall actions that be in God; as the Generation of the Sonne from eternity; and the proceession of the Spirit &c. The other in respect of the outward operations proceeding and passing from him towards things that be diuers and various from himselfe.

Differences
of this Power.

The intrinsecall power of God.

1. It is infinite, because whatsoever is in God, is God. The extrinsecall is finite, to wit, in regard nothing without God can be God, or altogether equall to God. Yet in 4, respects it may be called infinite.

1. Because to make something of nothing, or to reduce a priuation to a habit, as blindnes to become sight, presupposeth an act aboue natures strength, which may be said to be infinite.

2. In regard that God is able to doe more then he hath or will effect; according to that *Eph. 3. 20. God can doe all things, much more abundantly then we can either aske or thinke.* For his outward power may be extended or remitted, though the other cannot.

3. It may be called infinite, in respect of the large extent, and latitude of the subiect wherein it worketh, which is far beyond

beyond mans apprehension: for who knoweth the full height of the heavens, the depth of the earth, and dimensions of the same?

4. Inasmuch as his extrinsecall and outward power preserveth the essence of all created things, from a totall annihilation, by way of times succession for ever, it may be sayd also to be infinite: Or, in that no finite power is able to resist the same.

II. The intrinsecall power of God worketh alwayes of necessity, & the in same manner; but the extrinsecall according to the good pleasure of his will, and as he hath decreed, operateth freely and variously. Yet some hold that Gods decree maketh things necessary; others, that it doth but impose a certainty, in regard things might have beene otherwise, whereunto we rather assent.

III. The intrinsecall power of God is alwayes actiue, and actuall; the extrinsecall is alwayes actiue, but not actuall.

IV. The one worketh internally; the other is exercisid about an outward object. Yet all things are in God. But we speake after the manner of man.

Again, the extrinsecall or externall power of God (the which we haue especially to speake of) may truly be deuided into *Absolute* and *Actuall*; or (as others would) into *Ordinary* and *Extraordinary*. The first is that, whereby God doth not onely thinke, but can doe aboue what he either willeth or in act and indeed effecteth; that is, all things that are possible to be done. *Math. 3. 9. 26. 53. Rom. 9. 18.* Where its manifest, that God can doe what he doth not, neither euer will. He could haue made faithfull sons, of stones, to *Abraham*.

And actuall power proceeding from God, consisteth of these two branches: to wit, in doing whatsoeuer he willeth; or not in suffering any thing to be done, the which he will not haue done. For whatsoeuer God absolutely willeth, that cannot but be; and whatsoeuer he absolutely will not, that by any meanes cannot be effected. Of the first God

A subdiuision
of the extrin-
secall power
of God.

Actuall Power
hath 2 parts.

Isai 46. 10.
Rom. 9. 19.

saith, *All my will I will doe*: of the second its said, *Who can resist his will?* But because these things to the most are hard to be vnderstood, we will say no more at this time: Onely proceed we now to make vse of the doctrine; the which is manifold.

Use 1.

First, the knowledge of this point of Gods power doth confirme our faith very much in the creation of the world; how that the Lord was able to forme all things of nothing; how he hath power to preserue and gouerne, all things, that they be not destroyed, or the order of them disturbed; how he can preserue their seuerall kinds from vter destruction; how he is of ability to reward the Godly and reuenge the peccant persons; to raise vp the dead, giuing to each one according to the workes he hath done in the flesh, good or euill; to burne the whole world, as he hath threatned; and to make a new heauen and a new earth according to his promise.

Use 2.

And in the next place, it serueth to confirme our confidence in the promises of God. What if they be both mightie and many? beleue in his power, and thou shalt credit them. What if they seeme to Crosse nature? Yet that's nothing; for his power is great, infinite, and not to be resisted. When *Abraham* considered this, he did not doubt of the performance of Gods promise; but was made strong in faith this also made him willing to offer his only sonne; for he beleueed, that *God could raise him up againe*.

Rom. 4. 20, 21
Gen. 22.

Heb. 11. 19.

Use 3.

In the 3. place, this will support our weake mindes in all temptations & afflictions. What if *Sathan* seeke to deuoure vs? the sea to be ready to drowne vs? the earth to swallow vs? Tyrants to murther vs? Death to terrifie vs? or hel it selfe to include vs, & ceize on vs? Yet looke vp to Gods *Omnipotency*, and we shall be bold as the Lyon; quenching *Sathans darts*; walking upon the waters as upon dry land, deride death, & make a mocke of Hell it selfe. *David* no doubt, thought on this; therefore he would not feare the wicked, but walke in the valley of death, and neuer tremble at the most terrible tidings: For if God be with vs, what matters it who be against vs? None can plucke

Psal. 124. & 137
& 46.
Rom. 8. 31.
Io. 10. 39.

Phil. 4. 13.

of Satan in thee. Why are we so vnwilling to pray, and to performe all other holy actions? We doe not seriously thinke vpon the Lords power, which is made manifest in our weakenes; and by which we are enabled to doe all things.

Dan. 3. 17.

18.

Math. 8. 3.

We haue mentioned in the *Analyst*, that though our Apostle expresse the power of God, yet he intendeth his will; for its one thing to belecue, that the Lord is able to doe a thing, and another thing, that he will effect the same: And *Paul* had not reasoned well and sufficiently, if he had not meant in this place, his power accompanied with his will. The three children did confesse, that God could if he would, deliver them: and the man when he said, *Lord, if thou wilt, thou canst make me cleane.* And (though there be that think otherwise) it is more difficult to belecue that God will doe a thing, this or that; then that he is able; for by the Rule of Reason, we may vnderstand, that he is the first *Ens*, and cause of all beings; therefore Omnipotent. Againe, we often, by our sinnes, breake the condition, what in the performance whereof, he hath annexed to doe what we desire at his hands; so that this weakeneth our faith in respect of his will: And as we know and belecue that many a man is more able to pleasure vs, then they be willing; euen so is it betwixt the creature and the Creator; and the Diuell that beleueth the one, doubteth of the other.

Doct. 12.

Now the point we collect hence, is, that

As Power, so Will, may be attributed to the Lord.

Reas. 1.

Euen as he hath ability, so hath he will, and freewill; and the Scripture in many places doth affirme it. *Iob. 6. 39. 40. 1 Thes. 4. 3. Rom. 12. 2. 1 Tim. 2. 3. 4. Math. 6. 10.*

And it must be so: For God hath the best vnderstanding; therefore he hath the most free and exact will. For the act of the will, necessarily will follow the act of the vnderstanding rightly guided.

Reas. 2.

Againe, God could not (to speake with reuerence) be absolute, perfect, and blessed, without will and freewill. For as he doth vnderstand the best and chiefest good; so he must delight,

delight, take pleasure, and rest in it; and without Will, this cannot be.

And the great variety, and diuers kinds of created things, as also the feuerall actions effected daily, doe manifestly declare that the Lord hath Will, and freewill, both to doe good, and punish euill.

Reason 3.

Finally, that which is good in the creature, must be infinitely good in the Creator; but men and Angels haue will, therefore it is to be ascribed to, and found in the Lord. And no man euer doubted of this position.

Reason 4.

But before we make application, we will define what Gods will is, or (as I may say) grope after it; and *It is a faculty in God, whereby he most freely willetb good, and milletb euill.*

Gods Will defined.

1. I call it a *faculty in God*; others, a quality, vertue or power. Indeed we may ascribe these things to God for our vnderstanding; otherwise, *Whatsoeuer is in God, is God*; neither doth any quality adhere or cleaue to his Maiestie, and can truly be ascribed to him, as they doe to man, and are to be found in him: For they be (both his vertues and faculties) all one with his Essence: yet by our Reason, we lay hold on the Logieall arguments, subject and adjunct; and may (for so he doth himselfe) attribute them to him.

2. *Whereby he freely willetb.*] His Will is most free: for it is independant of any other; and who can let God, or resist his will? and, if it were not most free, then could not he be perfectly blessed; the contrary whereof to hold, were most grosse blasphemy.

3. *Willetb Good.*] We must note here, that sometime, by Gods Will, is meant (as I may (and for our vnderstanding) must say) the faculty of his will: Againe sometime it is tooke for the act or motion the which proceedeth from it; and finally, for the Object, about which his will, or the act of it, is conuersant and excercised. But here we vnderstand it to be, the facultie from the which euery act or motion proceedeth.

4. *Or milletb euill.*] The proper adequate object of Gods will

will is *goodnes*; yet we adde *evill*; for as the vnderstanding is exercised about truth and error (though error be but a swerving from the truth, and, by accident, part of the intellects object): so is the Will conversant about *good* and *evill* in the same manner.

The Will may seeme to haue two contrary motions; *to will, and nill*; the first embraceth *good*, the second refuseth *evill*: yet I haue sometimes thought, that *to nill* is rather a cessation, then an action: For as the hand doth extend it selfe to apprehend what the eye iudgeth for good, but moveth not at what is evill, except by violence it were imposed vpon it: so likewise it may seeme to be with the Will; *not* acting about good, resting in respect of evill. And a man may be said to nill what he doth not will. But we leaue this to the most learned to iudge of.

Goodnes may be considered, either *first*, or *from a first*. The former is in God, and indeed very good; so that he willethe himselfe necessarily and primarily; because he is the chiefest good; and this may be said to be an internall, not an externall action; for so the acts of Gods will are distributed. The latter is, whatsoever proceedeth from God; and this good is of two kindes, either of nature, or grace; and his Will is conversant about them both, as its proper, (though secondary) object.

Finally, *Evill* is likewise double; the one the *evill* of sinne, the other of punishment: And in both the Will of GOD worketh, though not directly, and altogether with approbation. For in no wise may we thinke, that the Lord affecteth, alloweth, commandeth, or allureth directly to sinne: But forbiddeth, dissuadeth, and punisheth it; according to that, *These things have I hated; and, the soule that sinneth, shall dye*. Notwithstanding the Lord, though not by coercion, or a forced necessitie, permitteth and suffereth these things to be, and doth dispose of them for good and profitable ends; therefore he the rather doth suffer them, then altogether prevent and hinder them: For although *evill*, as it is *evill*, is not good; yet that not onely good, but also *evill* should

Zach. 3. 17.
Psal. 5. 5.
Ephes. 5. 6.

should be, is good: for the evill of sinne and affliction can the Lord turne to his glory and his childrens good; and, by direct opposites we the better perceiue which is the best: But obserue, that sinne and punishment of their owne nature are naught, and become good by accident onely.

As we haue described the Will of God, according to our power; so we may, in the next place, vse a distinction: But this must be well considered, that Gods Will is but one, it admitteth no diuision into *Species*: yet, as his wisdom is simple, notwithstanding the Apostle calls it (by reason its refracted in the creatures) *the manifold wisdom of God*: so in like sort, for the same reason, Gods Will may diversly be considered, and distinguished. *Ephes. 3. 10.*

And in the first place, it may be said to be *internall* and *externall*. And its called *internall*, because it worketh in him; and hath God himselfe for his adequate and proper object; for God willeth himselfe, before he can will any other thing: The *externall* is that, whose object is said to be without God; that is to say, all created things, or whatsoever is not himselfe. The first is necessary and essentiall to God; the second seemeth to be, after a sort, accidentall, yet free, and is the foundation and roote of all Contingents in the whole frame of Nature.

Againe, Gods will is either *secret* or *revealed*. We call it *secret*, not in regard that he knoweth not before hand what he will *will*; but in respect he keepeth it (at the least for a time) hid from vs; As, the day of a mans particular departure, and, the last iudgement. *Act. 1. 7.* And this is but one and the same Will in God: for the time of its manifestation, and the manifestation it selfe, are but *adiuncts* or accidentall to it; so that the secret will of God may be the revealed: For before the Creation of the world, Gods whole will was hidden in himselfe, that afterward became manifest. It was in *Dauids* heart to build the Lord an house: when he did declare it to the people, it was then but one and the same will.

In the secret will of God, two things are to be obserued: the

The first Distinction of the Will of God.

The second distinction of Gods Will.

Rom. 11. 33.
Gen. 22.

the one is of the finall end of some of the creatures, and the other is in regard of the meanes that he will vse for the effecting of the same; both these are often times, for a long season, kept secret. For *how unsearchable are his wayes, and his iudgements past finding out?* And the Lord doth it often, to try our faith, and exercise our patience; as in *Abraham, Iob*, and many others.

Pro. 16. 4.
Ephes. 1. 5, 6.

Now in the Revealed will of God, we see first the end, secondly, the meanes that tend or lead to that end. For example: the principall end is his owne glory; and the way to effect this, is to manifest his mercy to the righteous, his revenging iustice on the wicked. And as there be many subordinate ends that God willeth; so there be many subordinate meanes revealed for the attaining to them all. And these meanes be either ordinary, or extraordinary: the first kinde are they, whereby the Lord doth in his visuall providence bring things to passe; as when he preserveth mans life by food and rayment; the second by extraordinary causes, of which number be his miracles, and wonderfull acts, the which we are not to depend vpon; for though G O D hath, can, and may doe this, yet its not declared to vs, therefore we are not to relye thereon. He did extend Nature beyond it selfe, when he fed so many by so few loaves and fishes; he went against its course, when he made the Sunne to stand still, goe backe divers degrees; and caused the red Sea to divide it selfe and become, on each hand of his people, as the strong and immoveable Mountaines.

Deut. 29. 29.
Mich. 6. 8.
Rom. 12. 2:
Gal. 6. 16.

Moreover, his Revealed will is to be scene and found in the Word of the Lord, and his workes both of Creation and Providence; therefore we are not to seeke it els-where, except in prayer, and the ordinary vse of the rest of his established Ordinances. For when we doubt of his will in some particulars, then here is the way to be resolved, and no other haue we.

The third distinction of Gods Will.

And some make this distinction, viz. of Gods *antecedent* and *consequent* Will. The first comprehendeth vnder it all conuenient circumstances; as if *Adam* had kept the precepts, and

and auoided what was prohibited, he had not fallen, but ſtood firme for euer. The Conſequent will is, when the Lord, in a wonderfull manner, ſaueſh man by another meanes, as in Chriſt, by the new and everlaſting way of the promiſes of the Goſpell; and damneſh man by accident in reſpect of himſelfe; but willingly (for he ſinneth freely) in regard of man: like a iuſt Iudge, who, when his Law is broken, muſt of neceſſitie puniſh the peccant perſon. For God and his Rule are, in execution, iuſt and equall, yea the very ſame.

Finally, his Will is either *Absolute*, or *Conditionall*: for GOD will doe ſome things of certaine without any reſpect to inferiour cauſes; As wee may inſtance in the Creation of the world, and the Redemption of man, by ſinne ſpoyled, through Chriſt his ſonne &c. And in his Conditionall will (as I may call it) he either ſaueſh or condemneſh conditionally: *God would haue all men to be ſaued*; that is, if they keepe the condition: Whether we referre this to the precept giuen conditionally at mans creation; or to the promiſe of the Goſpell made after mans fall, it ſeemes to be true in both: For if *Adam* had done what God bad him, he would haue performed his promiſe, as truly as he did vpon the omiſſion of the condition, execute the threat: And even ſo now, they that beleue in Chriſt, God will haue to be ſaued, they that doe not, muſt periſh: and why? the one doth obſerue the condition, the other not.

I am not ignorant of the many diſtinctiōs of the Schoolemen; as his will *commanding*, *effecting*; of his ſigne, and good pleaſure &c. But theſe will all fall into the fore-named heads: For in Gods word we may ſee what his will is, that he commandeth; and in his Workes, the Will, which they pleaſe to ſtile, *effecting*: And what? ſhall we ſay, that the Will which is revealed by a ſigne, is not the Will of his good pleaſure? Away with that: for they doe not fight, or oppoſe one another, but be both acceptable to his Maieſtie: Yet in a true ſenſe, or by ſome interpretation they may ſtand. But we will now proceede to Application.

And

The fourth
Diſtinction of
Gods Will.

Corrolaries.

Gen. 45. 5.
Act. 2. 23.
Isai. 40. 6. 7.

And from all that hath beene said, will many profitable lessons follow. 1. We must take heede that we doe not conclude, as if the Lord did worke all outward things of necessitie: For his Will is free in respect of the outward object. 2. Because it is the first mover, that therefore we conclude not, *He is the Author of sinne*. For God can doe the same which man doth, yet free from iniquitie. And 3. we must avoyde the error of those, who imagine, that because Gods Will worketh in all things, that therefore God willet sinne and punishment absolutely without any condition on mans part. And 4. of them and their opinion wee must beware, who thinke that Gods Will can make any thing lawfull, be it neuer so vniust. 5. Of those also, who because Gods Will is vncchangeable, therefore will vse no meanes at all, for what they would pertake of. 6. And finally, Let vs all take heed, that we maintaine not the heresie of the *Monothelites*, who held, because Christ was God, therefore his Will was but one; when as our Lord himselfe witnesse the contrary. *Iob. 6. 38. Math. 26. 39.*

Vse. 2.

And seeing that Gods Will is free, and the first moving cause of all goodnesse; Let vs. 1. prayse him for the good he hath bestowed on vs, or at any time done by vs. 2. Depend vpon him for direction and abilitie in all our proceedings. 3. Reverence the extraordinary acts of his Providence. 4. Yeeld our selues and all our wayes with willingness to be ruled, and disposed as shall seeme best in his eyes. 5. And as he willet good, and nillet evil; so let vs doe the same. 6. In conclusion, let vs alwayes pray, *Lord, thy will be done, and not ours*. If we doe these things we shall neuer fall; but with our Apostle, be confident in the assurance of the conservation of our soules, which wee commit to him, at the last day. Let thy faith be fixed on Gods power and Will; and then thou shalt haue the desires of thy heart and Will.

We might now come to speake of *Pauls* perswasion and assurance he had in God for his preservation. Some of our Divines make five degrees of faith. 1. A credence, 2. an assurance,

urance, 3. an affiance, 4. a confidence, and 5. a perswasion. Perswasion seemes to be the greatest: so that wee may collect, that

Of Faith there be distinct degrees. Mat. 6. 30. & 15. 28.

We reade of a faith no bigger then a graine of Mustard-seed: and of a *Plerophie*, or full perswasion. And in the Gospell mention is made of a little faith, and of a great faith. So that this point is manifest, that there is two (at the least) distinct degrees of faith. And not without Reason:

For some haue had greater meanes, and liued longer vnder the powerfull Preaching of the Word then others; who thereby are become strong in faith. For as we see, that trees which be planted in a good soyle, neare the pleasant rivers, and haue stood long, doe flourish and spread more, then they that haue growne in barren ground, wanted watering, and a shorter season: so is it with the flower of faith. Great meanes, great faith; little meanes, the lesse faith; except the Lord (as sometimes he doth) worke extraordinarily.

Some, after their effectuall call, haue beene more frequent, and diligent in the vse of Gods ordinances, then others; more forward to doe good, carefull to abstaine from the least appearance of euill; so that their faith is growne mightie. Two winnes of equall age will outstrip one another, by carefull attendance.

And this is to comfort the feeble minded, and to support the weake in faith. Be not dejected, though thy faith carry thee not with a full gale to the kingdome of God: for as all ships, haue not alike sailes and winde; all birds equally winged; and all women infants of like proportion in every part; so haue not all Christians the same degree of saving faith: yet the weakest minde, and lowest saile will carry the ship to shore as securely, (though not so speedily) as if they were greater: and the least true faith and hope will bring the sanctified soule to the haven of heaven as certainly, (though not so comfortably) as the greatest. But yet wee must not content our selues with this weake degree; we are to endeavour for the strongest faith, and the greatest mea-

sure

Doct. 13.

Mat. 8. 10.
& 13. 31.

Reas. 1.

Reas. 2.

Use. 1.

sure that a created nature (on earth) is capable of; so shall wee saile the faster, and with lesse feare in this spirituall voyage.

Use. 2.

Again, the strong in faith must learne here. 1. Not to boast, crying, *Stand apart, for my faith is greater then thine; for what hast thou, thou hast not receiued?* 2. Not to receiue the weaker to house, for disputation sake; but to build them up in their holy faith. 3. Not to rest content with what measure they haue attained, but to encrease more and more; for the strongest faith may grow still: it is not made, like a Bullet in a mould, perfect in a moment.

1. 1. 1.

Shall we thinke that Paul came to this full perswasion at his first conversion, that God would keepe that which he had committed unto him? In no wise: for it came, no doubt, by the carefull and constant vse of the meanes, to be encreased, augmented.

Doct. 14.

Whence note, that *the weak faith, the meanes being used, may come to a full perswasion; the greatest faith may grow greater.* Rom. 1. 17.

1 Thes. 3. 8.

And 4. 1.

2 Pet. 1. 18.

Iude 20.

The Thessalonians receiued the word in much assurance; yet they are exhorted to grow more and more. And every where are the strongest Churches exhorted to grow in grace and faith.

Reas. 1.

Because that faith hath a beginning, progresse, and a period. Its like the seed sowne in the earth, that is first a blade, next an eare, and last of all a ripe graine, or corne.

Reas. 2.

Again, if it were not thus, then the blessing of GOD promised in the vse of his ordinances, should not be effected: But assuredly if we doe the one, God will performe the other: for the meanes and end are companions inseparable.

Use. 1.

This should provoke the weak in faith to vse all the helpes that God hath appoynted to further them in the encrease of this desirable grace. We must deale with a weak faith as the Nurse with the Infant, feed it by the milke of the Word; or as the Husband doth with his plants, water it by prayer, pruning it with the knife of Repentance; and hedge it about with an holy life, and blamelesse conversation.

Let not Satan or sinne breake downe the fence about it, or sow weeds neare it, that might sucke vp the iuyce that should feed it, or by their presence annoy it; and then neuer feare, but thy faith shall flourish. What if Satan by his strong windes of temptation shake it, corruption fight against it, or the world labour to weaken it? Yet they shall not by all their might prevaile.

I grant, that infidelitie, like a land-floud, may swell, grow big, and cover the earth; but anon, it shall be dryed vp; when as faith, like a narrow brooke that keepes its channell, shall runne continually, though it make none so great swellings.

Doubting may be likened to a bad house-keeper, who lasteth out for a day or two, and keepeth a penurious and pinching Table, the year after: But true beleefe is, or may be resembled to him that keepes a constant dyet continually. The vnnaturall heate hath the greatest flushings, but they are soone extinguished; such an vnnaturall thing is infidelitie. The Cherlocke covereth the whole field, toppeth the cornes, and spreadeth her colour for a time; yet in the end of the haruest, the vigour is spent, the flourish fallen, and the good graide hath got the victorie: even so shall it be betwixt faith and infidelitie: For God, he soweth and husbandeth the one; but Satan is the seeds-man and dresser of the other: And who is the stronger?

But thou wilt say, I would not doubt of this, if I had any faith at all.

What art thou in this suspence? Well be it so. But know, that Doubting and Beleuing, like *Simeon* and *Levi*, run together: For he that ever beleued, neuer (indeed) beleeved: When the foot stumbleth, or the hand shaketh, that adgueth life: Were there no breathing, there could be no pulse beating: so, no faith, no distrust or doubting, but rather despairing. Wherefore vse the means, and thy faith shall grow sensible, both in truth and greenesse. And amongst others, let not this be omitted: *Higher* Medicine on the infirmities of God's mercy.

Obiect.

Sol.

Faith and Infidelitie inseparable.

Helps of faith

goeth to the sea for water, will not feare, that he shall returne with his vessell emptie. For what heate can dry vp the same? And shall we doubt of grace, when we goe to the fountaine it selfe, whose depth is vnsearchable, past sounding? When we cast vp our heads, the Sunne shineth in our faces, and doth refresh and heate vs: so by the act of Meditation we come vnder the beames of Gods mercy, that shall confirme our feeble faith.

Heb. 4. 16.

2. Consider, that Christ hath satisfied the Fathers iustice, payd the full debt, cancelled the bond, and is making intercession for all repentant sinners. Therefore, in his Name, goe boldly to the throne of grace: What if it be called a Throne, for greatnes? Is it not a throne of Grace, that resembles goodnes? When *Esau* had killed *Venison* in his hand, he went boldly for his blessing, though he mist it: But take thou Christ, the Lambe of God, and come with, and in him vnto the Father; and none can steale away thy blessing; for God cannot be deceiued, neither wanteth he mercy in store for such.

Mat. 11. 28.

3. Call to minde that the promises belong to such as are in doubt: *Come vnto me, all that are weary and heavy laden, and I will ease you.* Whom came Christ to saue? Such as in their owne feeling, not in Gods purpose, were lost: Whom will the Physician heale? They that be sicke. Vnto whom hath the Lord promised comfort? *to the mourners in Sion:* And who ever, in godly sorrow sought the Lord, but he returned with this encouragement, *My soune be of good comfort, for thy sinnes are forgiven thee, Salvation is entred into thy house?*

Mat. 9. 2.

4. Finally, Pray often in private: for as the slender and still dew that falleth in the night, doth more refresh the yong sprouting and tender buddes, then more wet that falleth, or a greater shower in the day: So oftentimes, the prayer made in secret prevaileth with God more then the publike, for the increase of faith. *Paul* at his conversion, prayed three dayes and threenights. Yet vse all the ordinances of God, for it sometimes may fall out, that when we haue them

them in respect, advancing one too much above another; the Lord may withhold a blessing from that wee so much prize in particular, because he would have the other had in honour: Like a wise Mother, who when the childe will cover more one breast then another, either rubbeth it with some bitter thing, or draweth it dry before the childe begin to sucke it: And verily, when we omit to draw the water of life (iust circumstances observed) at every conduit; God will either stop that for a time, wee so much depend on; or mixe the water with some brackishnes. And this may suffice to have beene spoken of this Doctrine, and Text too, though other poynts might be collected.



VERS. 13. *Keep the true patterne of the wholesome (or sound) words, which thou hast heard of me, in faith and love which is in Christ Jesus.*



PAVL Having by many forcible arguments in the former Verses, encouraged his sonnes to Preach the Gospel, practise the true Doctrine of Christ, and to suffer affliction, rather then to leave or neglect his calling; He in this Verse, comes to give him Direction, how he may so carry himselfe, as become a Christian; and avoyd all sinne, impuritie of life, and false Doctrine.

This Verse therefore is a precept or exhortation; where in these parts or things are comprehended:

1. He perswades him to an act, *Keep.* 2. To what he must keepe, or the object of the act; *the patterne.* 3. This patterne is described. 1. By the matter whereof it consisteth, *words.* 2. What kinde of words, *viz. sound words.* 3. How he came by this patterne, which seemes to be an admonition to

The Logically resolution.

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The Theolo-
gicall exposi-
tion.

it; and that was by *bearing of Paul*:] 4. The parts of the pat-
terne (probable) are declared, or by what it is to be ob-
served, as *causes*, and they betw. 1. *Faith*. 2. *Loue*: Which
they haue heard in faith and loue. And finally, we see either the
root from whence they spring, or the subiect wherein they
meet; and that is, *Christ Iesus*.

Keeps.] There is a foure fold keeping of this patterne, and
all here meant. 1. In memorie, not forgetting. 2. in faith, not
doubting. 3. In affection, not hating. 4. In practise not diso-
beying. And there can be none of the foure without the
first. Some read, *haue*; others, *hold* the patterne; all one in
effect.

The patterne.] It is by some turned, the true patterne; or
perfect patterne, or *forme*. It seemes to be a word borrowed
from a painter, who first drawes but after a patterne, or from
a Carpenter, that workes by rule.

Of sound words.] A thing may be said to be *wholesome* or
sound, 4. wayes. 1. When its sound in its selfe. 2. When it
workes soundnes in another thing; or 3. Preserues it being
wrought; and 4. When it is a signe of soundnesse. *Ioh. 3. 12.*
And all these be in the words of this patterne.

I might tell you here, 1. What is a word. Words consist of letters
or syllables, and are the vessels wherein truth and error be con-
tained, & by which deliuered & discovered to man. And 2. The
seuerall acceptions of it. viz. 1. For the sonne of God, as he
is abstracted from his humane nature. 2. For reason. 3. The
act of reason. 4. For a booke, epistle, sentence, or word either
writ or uttered; whereupon the Papists from this place
ground their traditions. But who makes question, that hath
wit; but that *Paul* meant the Epistle and doctrine especially
which he had deliuered to *Timothie* in speaking as in wri-
ting? And that the substance of what *Paul* spake, was writ
elsewhere in the booke of God?

In faith.] Some expound it thus; *faithfull* not deceitful-
lie. Others would haue faith to be, a part of the patterne
being distributed. The former sence shewes the manner of
deliuering. The latter the one part of the patterne. And we
read,

Ioh. 1. 2.
Luk. 16. 2.
Mat. 5. 32.
1 Cor. 2. 2.

read, that faith is both tooke for *faithfulness* and *doctrine* *Mat. 23. 23. Rom. 12. 6.*

And loue.] That is, out of *affection*, as some will; The second member of the patterne, as others. I Confesse the place is doubtfull, for it may well beare either sence.

The interpretation of the former sort, hath this sence. *Keepe the forme of doctrine, the which I thy father out of fidelitie and affection, to thee, in Christ Iesus, haue deliuered.*

The second, this: *Keepe thou the patterne; the parts where of are two, faith and loue which is in Christ Iesus.*

There is yet another reading, that I select aboute other, and it is this.

I thinke, that *faith* and *loue* are to be referred neither to *Paul* nor the patterne, but vnto *Timothie* making him the subiect of both: And that the word, *In*, is to be turned, *by*, and then this is the meaning. That *Timothy* is to keepe the patterne by the assistance of that faith and loue, which the Lord had given him. My reasons be,

1. For *Paul* had mentioned *faith* and *loue*, and was perswaded that he had both, in *ver. 5. & 7.*

2. *Paul* in the next verse maketh mention of the ground which did support him, in keeping the patterne, and what? 1. Beleeve. 2. Perswasion. Surely the same cause must helpe *Timothy* in the like duty.

3. It is vsuall with the Apostle, not onely to tell what man must doe, but how and by what meanes he is to performe the same.

4. Because these two are in this sence coupled together in the former Epistle, and else where, and referred to the persons, not the doctrine, but as they be guided by it. *1 Tim. 5.*

Which is in Christ Iesus.] These prepositions, *in*, *of*, *from*, *to*, &c. are difficult to be vnderstood, and may admit of severall interpretations: and here, *in Christ*, may diuerslie be expounded.

1. Faith and loue may be said to be *In Christ Iesus*, as he is the subiect of them and they adhere to him,

2. As he is the *object* of them for which these two peepe (as I

may say) out of man, they are fixed and fastened both *in* Christ Iesus.

3. As they are a motiue cause to induce vs to the performance of any holy action: As, if there be any loue in Christ, think upon these things. For faith, and loue in him will moue mightily. Phil. 2. 1.

4. And, *in*, is put for *after*; compare Mark. 13. 24. with Mat. 24. 29. So in Dan. 2. 44. *In*, for *after*. &c.

5. And lastlie, *faith* and *loue* may be said to be in Christ because he is the only meane, by whom we come to partake of them, and so here I vnderstand it, *in* Christ, that is, through Christ.

The Metaphrase.

I haue by many forcible arguments dissuaded thee (my sonne) from fainting in affliction, or being ashamed of the Gospell, and also perswaded thee by weighty reasons faithfully to execute thy function, to puritie in doctrine and conversation; The which that thou maist performe, I doe now exhort thee, as a speciall helpe, to direct all thy speech and practise according to that patterne, consisting of sound words; being so in themselves, as likewise able to worke and preserue soundnesse in thee; To the knowledge whereof thou camest by the writings especiallie, that thou hast receiued at my hands. And know thou, that this patterne cannot any wayes else bee obserued, but by the aide and helpe of that faith and loue, the which God the father hath shed abroad in thy heart; not for any desert of thine, but through his meere mercie, hath conser'd them on thee by Christ Iesus.

Doctrines deduced.

Whereas Paul hath dissuaded, and perswaded, and now giues Timothy a rule by which he may be directed in his proceedings, we first note from his example, that,

Perswasian

Perswasion and dissuasion are to be accompanied with direction. 1 Cor. 12. ult. Heb. 6. 1. 1 Tim. 6. 2.

Its not sufficient for a man to say, *doe this, and not that*; but he must lay downe rules and helpes; whereby he, with whom he isto deale may be enabled for the dutie.

For, otherwise a man will either stand still, and doe nothing; or if he doe not so, yet he shall worke out of all good order.

Againe, else the minister should not *deliuer the counsell of God*: guilty should he be of the peoples blood: and so consequentlie without found comfort.

This correcteth the hot and fierie spirits of some, who like an vnskillfull rider be alwayes spurring, but neuer guiding. They cry, why will ye doe that? and wherefore doe you this? but, doe not giue them direction, how to auoyd the one, or performe the other. And so it falls out, that the one hath no profit; the other as little comfort.

Let vs then learne, as to perswade and dissuade, so to direct others. God willed that *Moses* should build him a tabernacle: yet he gaue him a patterne how to be directed in the perfecting of the same. So let ministers haue an eye to this, that their people may doe all things in *comeliness* and in order.

Keepe thou the patterne &c. As these words be a direction, we gather, that

The best way to maintaine the puritie of Religion is to haue a patterne. Exod. 20. Ier. 6. 16. Gal. 6. 16. Psal. 119. 9.

For God at the first, writ the patterne in mans heart, by the which he might haue beene kept from all sinne, and impuritie; as may be thus proued. For

1. The Gentiles many yeares after, had some remainders of the law (by which they were guided) in their hearts; the which could not haue beene, had it not beene engrauen in *Adams* at the creation.

2. Those to whom the Lord will shew mercy, he hath promised that he will put his law in their inward parts, and write it in their hearts. Ier. 31. 33. Heb. 8. 10.

3. We

Doct. 1.

Reas. 1.

Acts 10. 27.

Vse. 1.

Vse 2.

Doct. 2.

Reas. 1.

Adam had the
the law writ
in his heart, at
the creation.
Rom. 2. 15.

3. We are commanded to write it *upon the tables of our hearts*, *Pro. 3. 3.* and the Prophet saith, *He bid the word in his heart. Psal. 119. 11.*

4. Every creature had the rule created with him, and in him, whereby he was to be guided in all his actions; But man sinning broke the patterne, and obliterated these excellent rules, that were perfect in him at his creation. And if the rule was not within him, where was it? or why should God guide all his other creatures by an *internall precept*, and not man? And euery good man may find this in himselfe, and see it in others, that the more holy they grow, the more shall they find the word of God imprinted in their hearts. And (doubtlesse) when that a man is perfectlie sanctified (which will not be here) he shall haue the law absolute renewed and engrauen in him: so that in this sense, the word may be said *to abide for euer*.

And here we might adde the iudgement of the *Hebrew doctours*, and the most that euer writ for the further confirmation of this; that *Adam* at his creation had the law writ in his heart, and was to haue bene guided by it.

The reason I stand to proue this, is, in that those who hold that Christs actiue and passiue obedience doe not concur both of them to mans iustification, seeke to maintaine, that *Adam* had no law in him or out of him to guide him, except the trees of life and death, good and euill. But certainly, this is a farre fetcht shift, and as farre from the truth.

1. For the trees were as Sacraments to seale life or death, vpon the breach or obseruation of the law, as ours be.

2. When *Adam* ate the forbidden fruite, did he not breake all the Decalogue?

3. Sathan was subtile and tempted *Adam* to breake the kings seale, for that spoiled all the rest. And the blotting out of a word or sentence is not so great an offence in any deed, or writing, as to destroy, spoile, and abuse the seale.

4. Why did God giue the tables in stone afterwards if man

1 Cor. 13. 9.
10.

Pirke R. Eliezer
in Gen. 2.

Adam broke
the morall
law.

was not to be guided by them in his creation? Was he then bound to God and his brother, and not before? or did God make a new law for set Adams sonnes a taske, their father neuer had?

But we let this passe, and proceed to giue further reasons of the point in hand.

Againe, the naturall powers of man are much weakened, much more the spirituall, since Adams fall. And the Lord seeing that, gaue his people a law writ in two tables of stone, for a patterne; and why then?

1. Because the children of Israell were multiplied as the sand by the sea shore, according to his promise made unto Abraham.

2. In that the gouernours of families were growne negligent, and would not teach their house, and children the lawes of God.

3. And especiallie in regard at that day, there was scarce any print or footesteps of the law, left remaining in the hearts of the sonnes of men. For procelse of time had worne them out.

4. And finallie, for that the people began to murmur at the doctrine of Moses and Aaron: crying, they tooke too much vpon them; as if they had bound heavier burdens, than the Lord himselfe prescribed to them.

Besides, in the course of our Pilgrimage, we shall meete with many false teachers, infinite and innumerable errours, and heresies, and how can these things be discerned otherwise, than by a true and infallible rule?

Furthermore, doe we not see how that grounds are good in all beginnings, as to dispute, speake &c?

And last of all, patternes helpe our darke iudgements, better our affections, confirme our memories, and yeeld vs comfort and encouragement in all our proceedings.

This serueth to confute our aduersaries, who denie the people the patterne of all puritie, the word of truth. They may be likened to the ancient Lawyers, who neither entered into the kingdom of God themselves nor suffered them that

Reas. 2.

Why the law was writ in Moses time.

Reas. 3.

Reason. 4.

Reas. 5.

Use. 1.

Vse. 2.

would. We would call him a blinde guide, who would haue a man to draw out the portraiture or picture of a man, yet will not let him take a view of his person or image that represents him, and such masters be the Papists.

And in the next place, we are all taught to haue a patterne, if we would preach soundly, or liue sincerely. Notable are our Catechismes for this purpose; but, still the patterne of all patternes, the precepts of God must be respected, after which all true formes are framed? But (more is the pittie) we liue without rule, cast the patterne behind our backs, and doe the most of our deeds at randon. For what patterne haue we to worship Idoles? to serue God after our owne inventions? to take the Lords name in vaine, tossing it like the tennise? to profane the Lords day? disobey authority? to kill and murder? to commit fornication and all vncleanesse? to cozen, filch and steale? to equivocate, lye, and beare false witness? Surely they who thus ranne without rule, at their iourneies end, shall helier with comfort see the face of God.

Ier. 6. 16.
Gal. 6. 16.

Wherefore lay aside these leaden rules, cast off these crooked commaundes, and walke after the onely canon, so shalt thou find eterall rest to thy soule. Where our Apostle saith patterne, and not patternes, we gather, that

Doct. 3.

All men are to be guided by one and the same patterne. One rule must guide all. We read of one Decalogue, Exod. 20. Of one way, Ier. 6. 16. of one forme Rom. 6. 17. of one rule 2 Cor. 10. 13. and of one Canon. Gal. 6. 16.

Obiect. 1.

But mention is made of a new commaundement? 13. 34.

Sol.

1. It may be called new, in regard man had forgotten it. In respect it was renewed by Christ: other wise it was the same from the beginning. For Christ came, not to abolish the law, but to perfect it. And we vse to call a fute new, when it is but renewed: And hath not diuinitie the same scope at the first?

Obiect. 2.

But they had none, or one contrarie to ours, before the law was given by Moses?

Neither:

Neither: For 1. They had a rule, and the same that was afterward giuen by *Moses*. For, they did deliuer it to their children, and so by tradition it was continued. *Gen. 18.*

19. *19.* 2. The diuerse deliury of the same thing doth not alter the nature of it. For whether I sing or speake a thing, its the same, though the action differ. Whether I write in parchment, or paper; engraue in wood or stone; this is but a distribution from the subiects, when that I haue writ or engrauen is the same: So the law deliuered by the immediate motions of the spirit, by *Moses* preaching of it, or written in stone, or mans heart, is the selfe same and no other. Indeed, we haue it more perfect in Gods booke, than that engrauen in our inward parts. For, mans conscience though compared to a booke, yet its an imperfect writing, like some bookes that here and there want a leafe, a line in a leafe, a word in a line, or a letter in a word, so that its an imperfect rule.

For if we had 2. patterns, they are either equall or vnequall; if equall, then one would serue, for its but the same; if not equall, then the best is to be followed: For in all things, we are (in Gods seruice) to couet the best things. *1. Cor. 12. ult.*

We are to aime at one end; therefore to be guided by one patterne. This Reason the Aposthe giueth. For *vs. prece* by one Rule, that we may minde one thing. Let diuers rules produce diuers effects: As if 2. Carpenters worke by a seuerall frame; or 2. painters draw after contrary patternes; will not the effects differ?

If diuers patternes, then vnequall obedience; and so God should be a respecter of persons.

And all men were made by one Rule, therefore to be governed by one rule; for otherwise they should swerue from the end of their creation.

But some will say, Are Kings, subiects; Masters, seruants; Parents, children, to be guided by one patterne? I will answer, that they are, and they are not. As a King, subiect,

Reas. 1.

Reas. 2.
Phil. 3. 16.

Reason 3.

Reason. 4.

Obiect.

Sol. 1.

Sol.

1.

ieft, Master, seruant &c, are Christians, they are all guided by one rule. For by the same way that the poore be iustified before God, the Princes be, and no other: The water will drowne, and the fire burne Kings, as well as beggars: So will God both alike, if they come not cloathed with the wedding garment.

2.

All Kings, subiects; Masters, seruants; Parents, children, as they be Kings, subiects, Masters, &c, are to be guided by the same patterne: So are Ministers, as they be Ministers, Paul an Apostle and Peter &c, had but one Rule, as they were Apostles.

3.

But if we consider them in their particular orders, and subordinations, then the King is guided by one, and the subiect by another. For there be diuers callings, and one subordinated by God vnto another; therefore seuerall paterne prescribed for them. Hence is that precept; *Let every man abide in that calling wherein he was called*, and the Lord placed him: For as all the members in the body haue not one office, so all the members of Christ haue not one calling.

1 Cor. 7. 20.
Rom. 12. 4.
&c.

Ite. 1.

This doctrine meetes with many Heretikes, errors, and heresies in our daies. 1. With the Friers; why are not all guided by one patterne? they are all Friers; therefore as Friers but one patterne. For tell me; haue not all Logicians to dispute by, if they truly doe dispute, one patterne? euery Grammarian and Rhetorician the same patterne to speake by? and so of all other Artists whatever? Why then haue not this Rabble the like? But I will send these to Jack vp-lands tale in *Chaucer*, for further confutation.

And 2. it meeteth with the errors and heresies of others; viz. such as thinke it lawfull to allow a Toleration of Religion; that Papistry and Protestancy may easily be reconciled; that men of any Religion may be saued; that great men are not bound so strictly to serue God as the poore, and many other of the like nature. But let those looke into Gods booke, and the truth of this doctrine, and they may easily see their wandring.

Hence it would also thirdely breake the Anabaptists, who thinke

thinke all men may be Preachers, all things ſhould be common, all perſons are equal. But we have no ſuch pattern in the word of God; except Cautions be exhibited, the which by them are denied.

And this Doctrine is of generall uſe to all. Wouldeſt thou be reputed a Chriſtian? then walke after the patterne of a Chriſtian: mind no other Rule. Art thou a Magiſtrate, Miniſter, Maſter, ſervant? then know the patterne the which God hath appointed for thee in particular, and keepe that. Why was *David* ſtiled a man according to Gods owne heart? Why? he kept the patterne: A good King. Why? he kept that patterne too. Why was *Moses* counted faithfull in all Gods houſe? Why? he made all according to the patterne. Why was *Paul* and his ſonne *Timothy* praiſe worthy? Why? they kept the patterne. Why is *Oveſimus* prayed for? why? he kept the patterne. Why is there ſuch a Catalogue well reported of? why? they kept the patterne. Have not one weight for the Rich, another for the poore, but keepe juſt Ballances, equall meaſures, and be not a reſpecter of perſons. For as many as walke according to this patterne, peace ſhall be upon them, and mercy, and upon the whole Iſrael of God.

And here it will not be amiſſe, to give ſome breife Rules for direction.

Fiſt, for thy generall calling, thou muſt praſtiſe two things. 1. Beleeue all the promiſes. 2. Obey all the precepts. For faith and obedience are the parts of this patterne, and to be kept of all, whether inferiours, or ſuperiours; And he that commands one, commands all; for the like Reason is given of both; and of the whole, as well as of any part or member in particular.

And for thy particular calling, thou muſt alſo vnderſtand it, and then learne, and doe what the Lord requireth of thee.

Art thou a Magiſtrate? Then thou muſt doe theſe things. 1. Appoint good and wholeſome lawes. 2. See that they be executed.

Hath the Lord called thee to the Miniſtery? Then thou muſt

Vſe 2.

Heb. 11.

Gal. 6. 16.

Rules to direct vs in our callings; generall, particular.

must 1. Seek to gather the scattered *Saints*, 2. To build them vp to perfection. 1. By doctrine, 2. example.

Is thy calling to gouerne a family? Then 1. teach them committed to thy Charge their duties (1. to God: 2. to man) And 2. Call them to an account how they walke after that patterne. If they doe well, reward them, encourage them; if not admonish, correct them; if then no amendment follow, cast them out. *Isal. 101.* Suppose thou be a father? 1. Train and nurse vp thy children in the feare of God. 2. provide an honest calling, and conuenient meanes for them; and vse all alike, vntill thou see the Lord put a difference. Let *David* dandle his *Adonijah* and *Absalon* without Reason; God will whip him with his owne rod.

Finally, art thou in subiection? Care not for it. But 1. giue care to what thou art commanded, thats lawfull. And then 2. Doe it, 1. Without answering againe. 2. As in obedience to Christ, thy greatest master. And know, that what good thing thou shalt doe, the Lord will recompence it, either here, or at his appearance.

And let no man thinke, that he may warrantably liue out of a calling, as some doe, being like Drones in Church and Commonwealth; eating the hony, but flie not into the field to gather any.

1. For God, at the Creation, did not only command *Adam* immediately to serue him, but also to dresse and keepe the Garden. I will not say that the neglect of his particular calling (as some doe) was his first sinne; or that the casting out of the Serpent made way to his fall [for he should haue kept the garden, that no beast (say they) of the field should haue entred; therefore for not punishing of the Serpent, God made him an instrument of his owne death; as sometimes we haue seene, that he who hath spared a Malefactor worthy of execution, that man hath afterward proued the executioner of the person that pited him.] But this I may safely affirme, that our first parents were to worke in a particular, as to performe the dutie of a generall calling.

2. After

2. After the fall, and when the Lord out of his vnsearchable mercy, and when Adam expected no such fauour (for when we least imagine of such a thing God calls vs) had re- ceiued them into his loue, and giuen them the promise of life, did he not send him to till the earth. Gen. 3. And is this so with the first borne? and shall the second Brother live in idlenes?

3. The Angels haue a double calling: and no doubt, but Christ too, wrought (as the most write) at the Carpenters trade, for a season; and had a twofold vocation, as was but expedient; for he was to fulfill all righteousness, and to vndergoe all the meanes of humiliation.

4. And why did the Lord write the Commandements in two Table? No doubt, to teach this point we haue in hand. And be there not precepts in the first, that teach vs our du- ty to God? and in the second, what we are to performe to our Neighbour?

5. It is worthy of our obseruation, to consider, how man is tryed with a double bond of obedience, 1. to God. 2. to his Brother.

To God he is bound with a fourefold cord. The 1. to serue God, and none other. The 2. to serue him with his owne worship, and none other. The 3. after that manner he willet, and none other; for all circumstances of Gods ser- uice fall within this precept, whatsoever some affirme. The 4. and last is, what day principally and wholly, and none o- ther.

And marke, how these foure things are necessary in per- fect seruice. 1. The person serued. 2. The worship wherewith or Rule by which he is to be serued. 3. The manner how. And 4. The time when. So that here is a strong Reason for the Morality of the Sabbath. For otherwise this would be a third precept. For otherwise it may be done at any time. In the next place, we shall see man tied to man by a four- fold bond. The 1. tyeth superiours and inferiours toge- ther. The 2. bindeth them by the hands. The 3. to their owne oddities, for Man and wife are one flesh. The 4. tyeth them to their owne substance. The 5. bindeth by the

Obi.
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Briefe notes
on the deca-
logue.

I.

II.

edger The. 16. and last by the thoughts. Or first motions of the will and affections.

And this breafoly may giue some light for our direction in the knowledge and true obedience of this patterne; and doth without controwerfy, prove, that All perfons are to live in a twofold Calling; generall, particular.

Further observe, that the breach of the first precept in the first Table, is in respect of the object: the breach of the second precept in the first Table, is in regard of the Rule: the third in circumstance, or manner and the fourth in time. It will be said that time is a circumstance; therefore a breach of the third precept. I answer; 1. That time, though an adjunct, yet is essentiall to an action: for no action can be done, but in time, shorter, or longer; And tak away time, all created things would cease. For time is an affection that runneth through and measureth all things, God onely excepted, who was from eternity. And though, wee read that *Time shall be no more*, yet (I take it) it is meant of Creation, Generation, Repentance, &c. for all things shall come to an end, or the end of all things is at hand; that is, shall be sealed in that Condition wherein they shall without change continue for ever: For as when time began, things began; so if time should end, the things would. For time and place doe inseparably attend all created things.

1 Pet. 4. 7.

Sol. 2.

2. Yet I must confesse that time in particular, viz. this or that houre or moment, seemes to be a circumstance to the action; for it may aswell be done the next houre, as this present. But on the contrary, seeing all things are done in time & that God hath appointed a particular time for all things to be performed in, it may seeme not to be numbered amongst other circumstances, or so direct a breach of the third precept. For otherwise the breach of the Sabbath were a breach of the forenamed precept; and (I must acknowledge) in a second relation it is so indeed. So that time and circumstance being distinguished, and some relations rightly considered, it is a breach of the third precept, it is not.

A

But

But before we passe this point, I might come to give solution to diuers Questions or obiections.

Some man may demand, when he breaketh the first precept in the first Table?

Quest. 1

Briefly I reply. 1. When he setteth any thing in the roome of God, were it an Angell himselfe. 2. When he giueth obedience to any, as to God. By beleeuing in it, and resting on it more then God; and for this cause the couetous man is called an Idolater. And 3. When he doth not make God the beginning and end of all his actions. If the action run not so farre, the thing whereon it rests, for the present, is that persons God.

Ans.

When the second of the first Table?

Quest. 2

1. When I invent any new way, whereby to serue God.
2. When I doe an action being not guided by Gods rule prescribed.

Ans.

When the third of the first Table?

Quest. 3.

1. When I doe an action to God, guided by his owne rule, yet neglect the circumstances required. *Ex. 17.* I giue to the poore, but not cheerefully; rely on God, but doubtingly.
2. And here note, that all actions that God commandeth whateuer, may be a breach of this precept, through the neglect of iust and lawfull circumstances.

Ans.

When the last of the first Table?

Quest. 4.

1. When we doe an action of our particular calling, except a necessity require it, and then we may: But as a dutie of charity, not of commodity, if done to another person.

Ans.

2. When we omit those duties the Lord requirerh, or spend not the whole time allotted in holy exercises.

Whence this Question ariseth, viz. When the Sabbath doth begin?

When the Sabbath begins.

Some haue begun it in the Euening, as the Iewes, and the Athenians; others in the morning, as the Chaldeans; others at midnight, as the Romanes; and the Egyptians, began their day at noone.

Quest. 5.

Ans.

Lev. 23. 32.

But since the Resurrection of Christ, the most hold that it begins at that houre he rose, which was about breake of day

day, as we speake, others be confident, that it begins in the evening; and yeeld these Reasons.

1. When the Jewes Sabbath (say they) ended, ours must begin, for els one of the seven were not a Sabbath, which they defend might be. For take the last of the seven, and the first of the seven, then one of the seven is still (though changed) a Sabbath. Therefore Christ would die the sixth day, that he might rest all the Jewes Sabbath, which seemes to be typicall. Now if the Jewes Sabbath ended at even, then ours must begin, or else one of the seven were not a Sabbath; but part of the eight and ninth &c. and the Remnant added to one, or considered it selfe alone, would overthrow the first order appointed of dayes.

2. They say, that when the Sun sets, all creatures goe to rest, and so should man; for the Lord hath put out his candle to vs.

3. Heauen is compared to a Tupper, not a dinner, because after dinner they goe to worke, but after supper to rest, this seemes to haue some force in it.

4. They argue, that is the most agreeable to Reason. For first if the Sabbath begin in the evening, then we know whe to begin it distinctly, when to end. Secondly, we may the better be fitted for it; for some, who hold it begins in the morning, toyle late that night, and so are then more vnable to sanctifie the day. Thirdly, Wicked men are most prone to deface the time, rather then to redeeme it, and what such affect, we are to suspect. Fourthly, If we begin the Sabbath in the evening, then we leave the object of our particular calling behind vs, and haue one simple subject of the immediate worship of our generall calling in the eye of our understanding; the which is the most agreeable to reason, breeds least distraction, and is most comfortable. For at the Sun-set we end our Sabbath, we may talke & dispose of the duties of our particular calling for the morning following; rise betimes without danger of the breach of the Lords day, the which will not be so convenient, if it begin at any other instant, in respect of the forenamed particulars. But I thinke

this and referre it to others, onely leys be careful that they
have regard to the duties of the Sabbath, and the full time.
Yet there can be no danger at all, to begin the sanctificati-
on of it betimes; for delays in all good duties breed dan-
ger.

Why was the Sabbath changed?
1. As the Father did rest after the Creation, so the Son
would imitate the Father, and sanctifie a rest after the great
worke of Redemption.

2. If the deliverance of the Israelites out of Egypt, was ty-
pically, and must be the beginning of moneths &c. Why not
this great deliverance then?

But we omit this Table, and cease to resolve any more
doubts, either in this or the second, but as in ordinary
course; (though my Text seems to allow the full scope)
because so many learned on this point of Scripture, have
done worthily: so we proceed to some other instruction.
Of sound words.) From these words, in one word, we may
note two instructions, the first is, that I must more and so
on. A Christian's pattern is to consist of sound words.
How it is written? And read it thou. Teach with a pure
stand that words; we will hold it. Spoken to the world, I say,
and so. And so. And so. And so. And so. And so. And so.
For God at the first published into this world, and
we may not alter it; and if we add or detract either to it or
from it, for a while, what fearful judgements are threatened
for so doing?

Again, in the only way to avoid idolatry, for if we
were taught by pictures, it were a breach of the second pre-
cept in the first Table.

Here the Papists are confuted, who make Pictures, Lay-
mens Bookes, and they defend, that it gives no occasion of
Idolatry; I say, no more then cutting of throats, death of
murder, or running into the fire of burning.

This must reach all of us to have regard to what is writ-
ten; To the Law, we must, and to the Testimony. This is the
surest way to keep our selves from all idolatry and super-
stition.

would

2. 1. 2. 3.

2. 1. 2. 3.

Quest. 6.
Answ.

1. 1. 2. 3.

Ezed. 12. 1.

2. 1. 2. 3.

1. 1. 2. 3.

Doct. 4.
Ioh. 5. 39.

Reas. 1.
Deut. 4. 2.
Rev. 22. 19.

Reas. 2.
1. 1. 2. 3.

V/c. 1.

V/c. 2.

Supra sta-
mentum.

Doct. 5.

d. 1. 1. 1.

1. 1. 1.

Res. 1.

Exod. 12. 1.

Res. 2.

Use. 1.

D. 1. 1. 1.

Res. 1. 1. 1.

Ques.
Answ.

1. 1. 1.

1. 1. 1.

fiction; for what is superstition, but that which is about the
 statue, but not the substance of the statue, and the like. The
 The new poynt is this, that the words of the patterne are to be found words.
 Sometimes the Word is called Pure, holy, precious, whole-
 some, tried, sweete, good, and the like; all which presuppose
 soundness, sincerity. For if the words be not sound, the patterne cannot but
 be vnfound. When poyson is mixed with good meates and
 wines, it spoiles all; so when the words be not wholesome,
 the patterne, and forme of doctrine is defective; one rotten
 post maketh a weake building. We must be transformed into the doctrine; and as the
 spirit in the meate we eat is turned into ours; so must the
 Word we read or hear be converted into vs. Rom. 6. 17.
 And if our spiritual food be not wholesome, our soules
 will grow sicke and dye. This exeth the Familists, who haue words neuer heard
 of, but from themselves; as *Uncreated, Godified, fulcom,*
throw-breakings, and the like. So the Papists, they fetch the
 milke of the Word out of the breasts of the Whore; as
Masse, Pope, our Lady, Cardinall, Iesuic, transubstantia-
tion, and many more. We read of *Canaanites, Ishmaelites,*
Of which number these may well be reputed. They cry out
 against vs for strange words; as *Companation, impation,*
transubstantiation. But we all shandon them with transubstan-
 tiation.
 But may we not vse words that be not in Scripture?
 Yes: But the sense must be there, as if we say *faith only*, in-
 stiteth vs Heretikes; and say wee neuer reade, *faith only*, in
 Scripture. Well, this onely would I aske them: is Christs
 exposition true? Is it imitable? Then we may say, *faith only*,
 it being a truth, though *only* be not added. For its writ-
 ten *Deut. 10. 20. Then shalt thou feare the Lord thy God, and serue*
him; which latter phrase, Christ turnes, *him only shalt thou*
serue. *Math. 4. 10. Luk. 14. 26.* Sure they had best, now they
 know.

know it, to correct Christs words, and say, *Onely* is not in the Hebrew Text: But these exalt themselves *above all that is called God*; And therefore the very Antichrist.

And as here we be taught to avoyd vnfound words, so we must truely vnderstand the words els, though words be good, the sense will be bad. The Papists vnderstanding *Grace*, which is the free favour of God, to be that which is habituall in vs, and righteousnesse imputed, for inherent holinesse, or created righteousnesse, for iustification, haue by that meanes made such a patterne, as (we may boldly speake) is not onely dangerous, but damnable: A patterne of their prescription, in stead of saving, poysoneth.

Which thou hast heard of me: I Whence it followeth, that *Apostles are so prescribe Patternes*.

No man vnder the degree of a Prophet, or an Apostle, may prescribe Gods Church, and Children paterne. See *Ephes. 2. 20. Math. 28. ult.*

For they know, like skillfull Physicians, all the diseases of our soules, and, like cunning Painters, they vnderstand the very height, breadth, length, haire, complexion and age of our spirituall man, and so doe no other; therefore the fittest to prescribe paterne, to giue receipts.

They onely had the hand of Gods spirit to guide their Pensill; for they spake and gaue their paterne, as they were carried by him: otherwise they might haue erred, now they could not; therefore they onely can prescribe true paterne, *2. Pet. 1. ult.*

And here againe, I might meete with Pope and Papist, who haue made more false paterne, by the vlturpation of authoritie, then there be lies in their leaden Legend, or false stories of theirs in the three Bookes of the Lady of *Letto*: But (blessed be God) they shall moue no longer (with many:) for their madnesse is euident to all (wise) men. I will not stand to name them: for they be like so many leprous persons, wrapped in menstruous rage, stinking reliques. Pittie such Painters, abandon their paterne.

And here we learne a double Vse. First that we take not

Vse 2.

Doff. 7.

Doff. 1.

Ref. 1.

Ref. 11. 6.

Ref. 2.

Ref. 1.

Ref. 1. 10.

Vse 3.

Doc. 7.

By faith and love the pattern of Jesus words is kept and is served.

These two are often coupled together, and pressed by all
the Prophets and Apostles. *Cant.* 1. 4. 23. *17* *Thos.* 1. 3.
1 Thos. 1. 5. *1 Tim.* 5. 6. *Rev.* 2. 10. *1 Cor.* 13. *1 Joh.* 1. 9. *2. 8.*
Joh. 13. the loving Disciple, wears full of love.

For by faith we beleue that God is, and a rewarder of them that diligently seek him. Faith beleeueth the Law, Gospell, the threats, promises. And therefore is said, Without faith its impossible to please God. And, by faith we live; quench the fiery darts of the Devil; are justified; overcome the world, and be saved.

And, *whatsoever* is not of faith performed, is said to be *false*.
So that Faith is necessary to keepe the pattern; For it pu-
rifieth the heart inwardly, and is the true ground of all out-
ward and acceptable obedience.

And for Lou, that's needful wife.

For Loue helpeth attention, strengtheneth the memory,
setteth the will a worke, uniteth to God and Man; and
therefore it is rightly said, that *By Loue we fulfill the Law*; For
without this affection, our best actions neither please the
Creator, nor be profitable to the creature.

Long bath four principal properties.

1. It will make vs goe speedily about good duties; how
did the women run to the grave? *Sithen* make haile to be
circumcised? And *Christ* raise yp *Lazarus* quickly? and
Loue constrained them.

2. Loue Will endure sorrow. Christ, through Loue, layd
downe

downe his life for vs: the Apostles for their brethren; it suffereth all things. 1 Cor. 13. 4. &c.

3. Loue seeketh revenge: Shall he make our Sister a whore? And it will breake a good heart by taking revenge on selfe, for offending so good a God, so mercifull a Father.

4. Finally, Loue with godly sorrow will make the man of God pite away. Amnon did thus for the loue of Thamar; and we must know, that true Loue hath the like, yea stronger operations. In a word, Loue will produce admirable effects; of patience, bountifullnesse, long suffering, and passing by of great and many wrongs and injuries: So that no Loue, no observation of the pattern.

And here we see that men without Faith and Loue can doe nothing, that is good before God. Paul desired to be kept out of the hands of men without faith; for he accounted them unreasonable and euill. 1 Thes. 3. 2.

Would we then practise the Apostles doctrine? then let vs strue for faith and loue: these two support the estate of a Christian, as the two pillars did the house of the Philistines; if these be removed, the foundation of our obedience and salvation faile and fall. Faith and Loue include all the duties of the Covenants of grace; and all the Commandments are reduced to Loue: for at the beginning wee were created in Loue; the breach of the Law set all enmity; so the obseruation of it produceth amitie; hence Loue is stiled, *The bond of perfection*. Many boast of their great faith, but wee may say of their Loue, as Lot did of Zor, that it is a very little one; for who of Loue to God escheweth euill, and doth good? or of affection to man, passeth by a fault, and is liberal? He that would soare to heauen wanting either of these, may alsoone see a bird mount on high, and take her stand, who wanteth one wing. Faith, like the hand, taketh hold on Christ; and Loue, like the feet, must carry vs to him.

And amongst many other duties, What a fearfull thing is it to come to the Lords Supper without faith or affection to God and man. We will not come at the earnest inuitement of an enemy to his Table for feare of danger or dislike. Yet when

Gen. 34. 31.

Wc. 1.

Wc. 2.

Nora.

when we are haters of God, and our neighbours too, living in malice and enuie, hatefull and hating one another, wee stay not our steppes. But doe not such persons care their owne iudgement? For they want that wherewith they should feed truly on Christ, or giue them an appetite to this food, if they haue not affection and faith; for as the mouth and stomacke be to the body; so be Faith and Loue to the soule.

Quest.

Thou wilt say, How may I know when an action is done in faith and loue.

Ans.

What action
is done in
faith.

If it be done in faith. 1. Thou must be in the faith, that is, in *Christ*, and *Christ* in thee. 2 *Cor.* 13. 5. 2. It must be guided by the rule of faith. 2 *Pet.* 1. 19. 3. It must be done with faith, not doubtingly. *Rom.* 14. 23. 4. And last of all, it must be done to the object of our faith. *viz.* in obedience to God in *Christ*, and for his glory. 1 *Cor.* 10. 31.

What in loue.

If an action be done in Loue. 1. Its done so freely, that there is not the least expectation of any future recompence. *Gen.* 23. 15. 2. So secretly, that (if possible) none might ever come to the knowledge thereof. 3. So cheerfully, as there is equall, (or rather greater) ioy in the doing, then receiuing of the like fauour. 4. So affectionately, that the more good we doe to any, the more wee finde our hearts enflamed with the loue of that person. These foure things accompany an action done in the truth of affection. For a good heart is constrained by loue; it will vpbraid no man; it knoweth that its better to giue, then to receiue; and it neuer waxeth weary or repenteth for well-doing. And there cannot be a surer signe of an heart sprinkled with loue, then to reioyce, that it is willing and able to doe good to God or man.

Math. 6. 2.

Ruth. 1. 13.

2 *Cor.* 9. 7.

Philem. 10.

If we take the words in the other senses; then these be the points to be collected; First, that

Doct. 8.

The essentiall parts of a Christians patterne consist of faith and loue. Againe, that

Doct. 9.

All our actions are to be done in faith and loue.

Quest. 1.

Why Faith before Loue?

1. Because

1. Because faith is the roote, loue the branch. 2. Salvation isued to the Gospell, the principall object of faith.

Why both faith and loue?

1. For faith, or loue alone is not sufficient. 2. Because the one hath regard to the fulfilling of the Gospell, by the obedience of faith; but the other looketh to the Law, which is perfected by Loue.

Which is in Christ Iesus.] From the fourefold interpretation, we may note so many Doctrines.

1. That Faith and loue are given to man, of God, through Christ Iesus.

2. That Faith and loue in Christ, should stirre us up to keepe the patterne.

3. That The object of faith and loue is Christ Iesus.

4. That Faith and loue are comprehended in Christ Iesus.

And whereas our Apostle hath now brought in this phrase five severall times in this short Chapter, we may note diuers things worthy our instruction.

1. That We are hardly brought to beleene, that all grace and mercy comes through Christ Iesus. Diuine truths are not easily beleened.

2. That The best things may often, for good ends, be mentioned.

3. That When we speake of any grace or fauour receiued, we should consider through whom it is conueyed to us, viz. Christ Iesus.

4. That The often repetition of the same thing is profitable.

5. That What the people most naturally are prone to doubt of, that is principally and often to be Preached.

6. That An holy heart is not weary in writing or speaking the same things often.

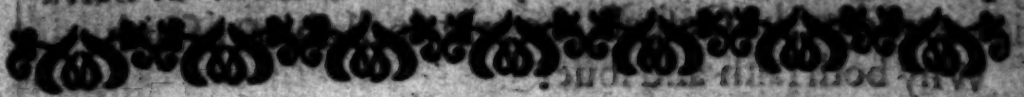
VER. 14.

And there could be no danger in exceeding this good thing to be the loue; for it is a good thing.

Ans.

Quest. 2.

Ans.



V. 14. *That worthy thing, which was committed unto thee, keepe, by the Holy Ghost which dwelleth in vs.*

The Logically
resolution.

IN these words *Paul* persisteth in the exhorting of *Timothy*; and having perswaded him to keepe the patterne in the former Verse, it seemeth he now would haue him to be carefull to keepe that whereby the patterne of sound words may be kept by him.

1. We may here also obserue, to what he is exhorted; and that is to keepe. 2. What he must keepe, and that is called a *worthy thing committed*, &c. 3. Whereby he is to keepe it, or the meanes whereby he came by it is laid downe, which is, the *Holy Ghost*. The which *Holy Ghost* is said. 1. to dwell. 2. the place is mentioned where, *in vs*.

The Theological
exposition.

That worthy thing, or, *that good thing*: By *thing*, no doubt, is meant *faith and loue*, and the graces of the spirit; so that this Verse serueth to confirme that exposition we gaue in the former. And *thing* is put for *things*, as *tree* for *trees*. Gen. 3. 2. *workes* for *workers*. Psal. 95. 9. Heb. 3. 9. *Ship* for *Ships*. 1. King. 10. 22. compared with 2 Chron. 9. 21.

Which was committed to thee. The word in the Greeke here vled is the very same which is in the 12. Verse, and it properly signifieth a Deposition, or thing committed to our trust and faithfulness. If you say, that this Exposition crosseth that in the 12. Verse, where we did interpret it of *Pauls* soule, or saluation; the answer is this: he that preserueth faith and loue and the graces of the Spirit in him, shall be saued; and they that commit their soule and saluation to God, are carefull to preserue grace within them; for the one is a meanes of the other. And there could be no danger in expounding this good thing to be the soule; for its a good thing,

thing, and by Christs affestation, now worthily to be
hold. But the gift of the Spirit is the true interpretation
on.

[Keep.] O, hold fast, that is, cherish, preserve, have in
safely. [The Holy Ghost.] These words may have double sense.
If we read them, as I have done, thus, *that which is committed to thee* (keep) by the Holy Ghost: then the Holy
Ghost may seem to be he that committed this worthy
thing to vs; that dwelleth in vs, which is a truth; but the o-
ther take to be the naturall meaning, for Paul informeth
Timothy how & by whom he is to keep that worthy thing,
and he tells him that is done, *through the Holy Ghost*. By the
Holy Ghost is to be understood the third person in the Deity
[which dwelleth in vs.] The Spirit here is described by 3
things: 1. That he is holy. 2. By an effect; he dwelleth in vs. By
the subiect place where & assured to be in Timothy and
Paul, and inwardly becometh all he dwelleth in.
As I have lately perswaded thee to keep the pattern of
sound words, for now I likewise exhort thee, as a means
for the performance of that cutie, that thou cherish, en-
crease, and hold fast the good and worthy graces of God
committed to thee, and that are within thee. And for thy
better direction, I would have thee to know, that the way
by which they are preserved, is through the Holy Spi-
rit of God, that dwelleth in us, and dwelleth in us, and
that worthy thing.] The poynt hence is plain, which is,
that

The graces and gifts of God are good and worthy things.
The causes of them are holy and good. For the chief effi-
cient cause is God; and is not he good? the instrumentall is
the Word and Preachers; and are not they good? Indeede
wicked Ministers (for the most part) beget men, as Adam
did

The Meta-
phrase.

Doct. 1.

Reas. 1.

Heb. 6. 5.

did after his fall, in their owne image: yet as he is a man sent from God, and in regard of his calling, he may be called good, and doe good.

Reas. 2.

And from their effects, they may be called good; for they make him good, before God, in whom they be; they doe stirre up and enable a man to doe good; they will weaken all euill in that person where they dwell; they will make our actions good, and neuer leaue vs, vntill they haue brought vs to perfection of glory.

Use. 1.

Here are those reprehended, who neuer had any care to possesse these worthy things. Nothing in man, or out of him, that is of greater worth, and nothing lesse regarded. We doe count that person blessed, that hath his house hung with rich Arras, his chests full of gold, and his barnes stuffed with corne; and yet we neuer haue esteeme of these excellent and rare things. Truly the least degree of faith is more worth then all the gold of *Ophir*; a remnant of true loue, then all the gay garments in the world. Hope of heauen will more reioyce the heart of *David*, then his scepter and kingdome. But men doe not thinke so, neither will they haue it so; yet the day of death, like an equall Ballance, shall declare it to be so.

Use 2.

This may serue to comfort the poore man, who, like *Peter*, hath neither siluer nor gold: Hast thou faith and loue, and hope and zeale (that all the world quarrell with)? then thou hast cause to reioyce, and be glad: Many wish to be as wealthy as such and such: But what? Art thou a poore Christian? and hast thou grace? Why then, (except he haue it too) thou art richer then he: One is rich in goods, voyde of grace; thou hast grace, but wantest riches; wouldst thou change estates with him? No, no: then be content and of good comfort.

Use. 3.

Are they worthy things? Then put them to the best v-
ses, and abuse them not: Its pity to heare, how many men lay their faith to pawne, and pledge their hope for every tri-
fle, crying, *By my faith in thus: As I hope to be saved, its not so,*
saye. Is this well done? and will our master take it well at
our

our hands, that his graces and gifts be thus employed? I know not. Wee make great stirre, before wee lay to pawne our chiefest Jewells; yet we let our faith goe freely, which is more worth then all. And it is to be feared, that God will severely correct this; or, we may doubt rather, that they, who doe thus, haue no faith or hope at all; for if they haue, they know the worth of it, and how they came by it; and (whatsoeuer many iudge) its not easily gotten. But such play the Logicians, and make a distribution, saying, They sweare but by their Ciuill faith, not by that which iustificth. I answer; first, that this distinction will not iustifie them. A gaine, how shall a man know when they sweare by their ciuill faith? Sure they sound alike, therefore they must giue another accent, or tone; els they may, and others too, be mistaken. But when will such be wise? Is it not the greater offence, to place the meaner and baser thing and creature in the Creators roome? Let them iudge.

And in the last place, seeing these be worthy things, Let vs all labour to possesse them; for of how much more value a thing is, by so much the more we should stricke to obtaine it. And to perswade vs hereunto, Let's consider to what they be likened. Grace is compared to fire, to water, to food, to ayre, and to gold and silver. Is it not a misery to want fire to warme vs, water to wash and refresh vs, food to nourish and to strengthen vs, ayre to breath by, and gold and silver to enrich vs? We could not but thinke him a poore man, that a miserable place, where all these be wanting; and shall wee not see our owne woe, when we doe not enioy these things? All our sacrifices are to be seasoned with this salt, boyled in this liquor, roasted with this fire, if acceptable to Christ, or profitable to his members. See then the worth of the one, by the want of the other. Have wee not now time and means to furnish our selues? But will this winde blow, this tyde returne, this fire descend; and this treasure be got, when we expect it, desire it? No such matter. Then take the opportunity, lest the time come, and the euill dayes approach, wherein we shall say, that we haue no pleasure in them.

And

And let the rarenesse too of this thing worke in vs some desire to endeuour for it: For all men haue not grace and faith: its sowne but in few Countries, and where it is, its not found growing in each mans grounds. Wee say, that things faire fetcht and deare bought, are the greatest dainties. Why? doth not this treasure come from farre: and what Ship could bring it to vs, except Christ the Lord? What could purchase and ransom it, but the precious blood of the Sonne of God? Will not these things allure thee? Why then beware, least the Lord haue a purpose to kill thee. *Keepe.]* The thing we note from hence is this, that

Doct. 2.

Grace once gotten, is to be preserved,

We must hold fast the good gifts we haue, and neither suffer sinne or Satan to plucke them out of our hands. And every where we are bid to grow therein. *Reuel. 2. 25. Heb. 6.*

Reas. 1.

Because if grace grow weake, the patterne will not be practised. When all the parts of the naturall body be in a consumption, can we walke and worke in the duties of our particular callings? And if the New man waxe pale, and pine away, the pathes of Gods commands will not be run or trodden. For as all naturall actions proceed from the bodies strength, and the purest spirit; so doe all spirituall from the vigour of grace, and the New man.

Reas. 2.

Again, if grace decay, then corruption will grow: for as it was, in another sense, said of Christ and Iohn the Baptist; so may it be of these two: When the one encreaseth, the other decreaseth.

Use 1.

This checketh the carelesnes of some Christians, who play the Prodigall with their spirituall portions, in mispending, or permitting their graces to fall into a consumption.

Rev. 2.

It was a reproofe made by the Spirit, *I haue somewhat against thee, for thou hast left thy first loue:* and the same hath befallen many persons. When men haue got some competency of wealth, they lye long in bed, and will not vp to worke, and so their riches waste: In like manner it falleth out with Gods children, for when they haue attained to some competency

petency of gifts, they are highly conceited, grow idle, neglect the meanes, and so are overtaken with spiritual pouerty; then the which what greater damage, losse?

We must then learne here, not onely to get grace, but to keepe it. We will mourne if we loose our money, grieue if we be deprived of our corne, naturall strength and earthly commodities: And shall the losse of grace neuer pinch vs, pierce vs? Shall *Ionah* be so dejected for his *Gorud*, and we neuer be moued, when grace is withered, ready to perish? Shall the earth-worme sigh at the losse of goods, and we neuer shrink at the shipwracke of heauenly gifts? No greater damage then this, none lesse regarded, more insensible. Let our plants begin to prin, our haire waxe gray or fall, it will make some impression: But grace may decay, the spirit faint, and few be wounded in heart. Yet to such, a time shall come of great mourning. Then get grace, keepe grace, so shall corruption be expelled, extenuated, and the patterne of sound words obserued, practised.

A second instruction we gather out of the word *Keepe*, which is, that

Spirituall gifts are in danger of losing.

Grace got, may be lost: Else wherefore should *Paul* bid his sonne keepe the worthy things in his custody? We giue the greatest charge, when things are most subiect to perill, damage, or destruction. This poynt hath its prooffe in holy writ. For did not *Sampson* loose his spirituall as well as, or rather then his corporall strength and light? the shearing of his head, was the cutting and killing of grace in the heart; for by that, another thing is meant. The Church of *Ephesus* left, (though not totally lost) her first love. *David* desired to gather strength. See *Iudg. 16. Rev. 2. 4. Psal. 39. vs. 51.*

And this cometh to passe through our own negligence, for when we doe not employ these talents to their proper ends, or watch ouer our selues, or neglect the meanes to preserve them, or dig them in the earth, not vsing them at all, we shall either haue them remoued from vs, or, at

Vse. 2.

Dott. 3.

Reas. 1.

the least, weakened in vs. Fire must haue fewell, or it will cease to flame; infants are to be fed, or they will be feeble; And so must the babe of grace, the new borne child of faith, or fall into a fit of languishing.

Reas. 2.

Againe, it may come to passe in respect of the Preachers, and that of the bad, or better sort: False Teachers did creepe into the Church of *Galatia*, and they fell from their former stedfastnes. And when such as be truly sent, preach rarely, coldly, negligently, and watch not ouer their flocke, much grace may be lost by their default. Let the sheepe fast, or feed barely, they will grow lanke and leane of body.

Reas. 3.

Besides the Diuell cannot endure that grace should grow, and corruption decay; for then he shall lose his croppe, and his hope shall perish: therefore he is nipping this fruite in the bud, and would teare it if he could, vp by the roote; and though he cannot, yet hee will venter at all.

Reas. 4.

Finally, the Lord may suffer it to be lost (at the least, for a time in our owne feeling,) and that for these causes. 1. When we begin to swell, waxe big, and are puffed vp with his graces which should humble vs. 2. When we are too sene in censuring of our weake brethren. And 3. When we grow ingratefull to him, for the gifts he hath freely conferred vpon vs. For God cannot endure pride, security, or ingratitude; therefore, he permits oftentimes, a winter, whereby, for a season, these flowers looke dead and withered.

V/c. 1.

Wonder not then, if we see some backsliders in our times, as hath beene in former ages. For its no vnusuall matter to finde declinings in this kind. And its a disputable question, whether any Christian what euer (except hee depart soone after his conuersion) doth grow and goe from strength to strength without some losse of the inward power of the graces wherewith he is endued? For Churches in generall, & persons in particular, haue had their symptoms, and distempers.

And

And this is to warne all men to watch the more diligently ouer themselves, that this languishing doe not befall them: As also to try themselves, if they haue not fallen already from their former perfection, and left their first faith. And here two things may seeme needfull to bee proposed. 1. How farre a man may fall and lose his former gifts. 2. By what signes he may try, and know it.

For the first, we must vnderstand that the gifts of God are either Common, or speciall: Common belong to all men, elect, reprobate. The Reprobate may lose those generall graces which they haue had, as we see in *Saul*. For its said, *The spirit* (to wit, the gifts whereby he was to gouerne the Kingdom) *was taken from him*. The like may befall Ministers.

Againe, the Elect themselves may fall thus farre: 1. That they may call into question, whether they euer had the grace of God, or not. 2. In so much as the Church, for a time, may suspect the same also. 3. That they may neuer recouer their former estate, and doe the same workes they haue in time past, with that power, delight, constancie: And this seemes to haue beene the estate of *Asa*. But these neuer fall totally or finally from the grace of God; And many times they come (but by much adoe) to their former condition, and are more strong in the grace of God, then they were before their declinings: for experince hath taught them the worth of the gifts of the spirit, and what a misery it is to the minde to haue her weapons weakened.

Now for the second, we may know our estate by these signes. 1. When men begin to be idle, and neglect the duties of their particular callings; its a sure symptome of the fall from grace. He that hath no desire to worke or walke, but to cast himselfe on his couch, wrap himselfe in the wollen garments, and there lyeth with his armes folden, his eyes shut, and his feete stretcht out, is either weake or lazie: so that man who is not

Vse. 2.

How farre a
man may fall
from his former
grace.
1 Sam. 16: 14.

Signes of falling
from
grace.

diligent in the discharge of his duty, is in a spirituall consumption, or perilous lethargie.

2. A man may perceiue it by his praying, and by nothing better: If thy prayers be cold, short, and seldome, sure thou art in a decaying estate. When men lie speechlesse, or be unwilling to speake, we then feare death will befall that person.

3. If the publike meanes be omitted and neglected, it is dangerous also. For weake natures haue the worst appetites. They that eat little, and dislike their diet, cannot but be feeble persons.

4. When a man will not endure reproofe with patience, he is going backward. If *Jonah* tell the Lord, *he doth well to be angry*, his condition is not as it hath beene.

5. Seuerer censuring of others is not the secretest signe of this thing. For when our owne case is the worse, we usually are most forward that way.

Finally, if we make lesse scruple of sinne now, then heretofore, this is fearefull. When *David* can sheath his sword in the bowells of his brother, that had in times past a smiting heart for touching of the lap of *Saul's* garment, his strength is abated, and his grace weakened. Men in sleepe digest the hardest thing; so those that be in a spirituall slumber, concoct greater sinnes, then in a day of waking.

Now by these markes maist thou proue thy condition; wherefore if these things follow thee, know, that thou hast not held fast, that power of the spirit, thou hadst at the first. So that it stands thee in hand to consider from whence thou art fallen, to recouer thy former estate, and to doe thy first workes and better.

Through the holy Ghost, which dwelleth in us. I haue told you, that this is the meanes to keepe vs from falling, and that also in these words, we haue a description of the third person in the Deity. 1. He is set out by his nature. 2. By an effect. 3. By the subjects, where he inhabiteth. Now

we will begin with the last first, & then this is the doctrine, that

The faithfull are the Temples, and habitation of the Holy Ghost.

Doct. 4.

Where shall we find such a man in whom is the spirit of God? Ye are the Temples of the holy Ghost. And its said, that Steven was full of the holy Ghost. Gen. 41. 38. 1 Cor. 6. 19. Act. 7. 55.

For they haue the gifts of the holy Ghost; and these two may not be separated, though distinguished, in a Christian; for where he worketh, there hee is present. He forsaketh not that building, no nor for a season.

Reas. 1.

Againe, he vnite the faithfull vnto Christ, and (to speake with respect and feare) as the spirit in man coupleth soule and body together; so doth the holy Ghost vnite the the head Christ and all his members. And this is an invincible bond.

Reas. 2.

But he is infinite, therefore in all persons.

Obiect. 1.

True: yet he is in the faithfull in a peculiar and speciall manner, both by his working and presence. 2. He is incomprehensible: notwithstanding, as wee say, the Sunne is in the house, though a part of the beames be but there: so the Spirit is sayd to bee in man, although hee be not wholly included in him.

Sol.

But wicked men haue Propheesied; therefore he is in them. He vseth them sometimes as instruments to tell the truth; But hee neuer continueth with them, neither did euer dwell in their hearts by sanctification.

Obiect. 2.

Sol.

Here all men must take heed, how they wrong the faithfull; for it were better for that man, that a millstone were hanged about his necke, and to be cast into the bottome of the sea, then to offend any of these little ones. And he that destroyeth the Temple of God, him shall God destroy.

Use 1.

1 Cor. 3. 17.

We account it a fearefull thing to pull downe, or batter

a Princes pallace; it's death to wash or clip the Kings coyne, and shall we not tremble to wrong and iniury this building? for such cannot escape the damnation of hell. Oh, that the swaggerers of our daies did but thinke on this, and such as account it the greatest manhood to stab, strike, and destroy their Mothers sonne! Would they begin, continue, and defend so many soule-killing quarrells? For who euer waxed fierce against the faithfull, and haue prospered? *Abel's* blood did, and so shall all others, cry to God for vengeance vpon every cruell and persecuting *Cain*. And this sentence is not yet repeal'd, that *Whoſoeuer ſheddeth mans blood, by man ſhall his blood be ſhed.*

Gen. 96.

Use. 2.

This is for the comfort of the faithfull. For what greater honour then this, To haue the high God to dwell in our hearts. Should our Soueraigne, but come into a poore mans cottage, he would reioyce (and good reason) for that all his life long: And shall the King of glory dwell with the sonnes of men, make his chamber of preſence in their hearts, and they want hearts to ſolace themſelues in the remembrance of that? *Lydia* was glad when *Paul* was in her houſe; and ſhall not we in the fellowſhip of the Holy Ghoſt? *Michah* could ſay, *Now ſhall God be good vnto me, ſeeing I haue a Leuite to be my Prielt.* And ſhall it not then be ſaid of euery faithfull man and woman, I am ſure it will goe well with mee, ſeeing I haue the Spirit of God in my heart?

Judg. 17. vlt.

Use 3.

And this Doctrin muſt teach the faithfull diuers leſſons. 1. They muſt take heed that they grieue not the holy ſpirit of God. For neuer had any a better gueſt. 2. To marry in the Lord; for ſhall they make the Temple of the Holy Ghoſt the member of an harlot? 3. To keepe their veſſels in comelines and honour, and to touch no vnholly thing. For ſhall we defile the Temple of God? 4. And finally, to uſe all meanes that it may be continued and preſerued, both from deſtruction and pollution.

Use. 4.

Againe, Let not a man diſdaine to entertaine the faithfull. When the Author of the Hebrewes would perſwade the people

people to giue lodging to strangers, he produceth this as an argument to moue them; for (saith he) some in so doing haue receiued Angels into their houses. Was this of force? why then, let the consideration of the poynt we haue in hand be powerfull to perswade to the same duty. It went well with that family where *Ioseph* was; so shall it with those that entertaine such in whom is the Spirit of God.

And here let man learne a lesson, and wonder. Is the Spirit of God in *Paul* and others, where the spirit of all vncleannes not long before ruled? Admire his humility, that would descend so low as to dwell in so meane an habitation. He that dwells in that light that none can attaine vnto, now dwelleth where was a palpable darknes. *Salomon* on this consideration broke out: *Is it so that the most high will dwell with the sonnes of men?* and shall not we doe the like from the same ground? *1 King. 8. 27.*

In the last place, Let vs examine our selues, whether we be Temples of this Spirit or not: for if he dwell in the faithfull, it's reason we should proue, if we our selues be not seduced. And let these tryalls following decide the matter.

1. Where he dwelleth there is peace that passeth all vnderstanding: ioy that's vnspeakeable, glorious. 2. There is liberty (not to sinne, but) to all holy actions. 1. They can pray with sighes and groanes which cannot be expressed.

2. Prayse God with an heart enlarged, and with a willing minde. 3. Runne all the wayes of Gods precepts chearefully; and 4. Are resolute in the greatest, and most desperate opposition, for God, his truth, and their brethren.

3. Where he takes vp his lodging there is holines. He doth not dwell in Drunkards, Epicures, Vsurers, fornicators, or any vncleane person. This fire purifieth the heart, cleanseth the inward man; though neuer so full of filthines in former time. *1 Cor. 6. 11. Eph. 5. 18.*

4. In a word, where he inhabireth, he alwaies moueth the minde

Heb. 13. 2.

Use 5.

Use 6.

Signes if the spirit dwell in vs.

Rom. 8. 26.

mind to doe good; refresheth the soule after the performance of any holy action, with a secret content, and hidden approbation; opposeth all evill injections, in the first apprehension, as of Atheisme, merit, murder &c. and in Conclusion, he alwaies allureth that person in whom he is, to bring all his actions, words, gestures, thoughts and intentions to the word of God reuealed; for that's his owne Rule, and by that we may know if he be in vs, had we no other tryall.

We may gather another Note of great consequence, out of the word, *Dwell*, which is, that

Doct. 5.

Where the Spirit of God taketh true and speciall possession, he is not cast out for ever.

For the word, *Dwell*, importeth not onely possession, but continuance. *David, Abraham, Iacob*, with all the faithfull were neuer totally and finally deprivied of the Spirit, or the graces of the Spirit, after they once were the subiects of the same. *Ioh. 16. 13. Math. 28. 20.*

Reas. 1.

First because he delighteth in his habitation; and where that is in the inhabitant, he will not be remoued from his home,

Reas. 2.

Who is able to dispossesse him? is there any greater then he? he it is that hath cast out the strong man Sathan, and will neuer suffer him againe to reenter.

Obiect.

But its said, that Sathan findeth the house swept, bringeth seven spirits worse then himselfe, and dwelleth there. *Math. 12. 44. &c.*

Sol.

To omit the diuers interpretations of that place, this I take to be the truest. Sathan is compared to a wayfaring man or traueller, who wandreth vp and downe the Moores and Marshes to find water, yet when his hope is frustrate, being dry land, he then returneth to home his own habitation, the which is garnished to his minde. So the Deuill, when he cannot take possession of other persons, he, like a sow, returnes to his former muddy poole, and findeth it swept, but from all goodnes, therefore he resteth there with greater content, then he had in his progresse. He hath malice enough to seeke a dwelling in all the elect temples of Gods

Spirit.

Spirit; but that fire from above, hath dried vp the spring of sinne, he cannot finde reentry, therefore he makes a regresse to that person or Nation, where he shall certainly enter: For if the Spirit had swept and garnished the house from the power of sinne, and adorned it with his gifts that are peculiar to the elect, the Diuell might knocke at the doore, but he should neuer be admitted to entrance, much lesse to dwell there.

This might serve to confute the Papists, who hold, that the Spirit may be lost, and cast out: but we haue elsewhere spoken more at large of this poynt, then here we will.

And this may confirme the salvation of *Salomon*; as also teach vs what to thinke of those that began in the spirit, yet ended in the flesh; assuredly their gifts were generall, not speciall; neither did the Holy Ghost euer in a peculiar manner, dwell in their hearts.

This may be of good vse to all the godly; for their salvation is sure; the Spirit shall neuer leaue them vntill (nor then neither) he hath safely conducted them to the haue of heauen. Oh that we knew the worth of salvation, then this doctrine would rauish our soules, and, in the greatest stormes of temptations, yeeld vs boldnes! Were a great Merchant assured that his pilot would and could bring his ship safe to shore, oh how would it reioyce his heart, and glad the soule! and shall we haue no ioy in the consideration of the certainty of our salvation? Sure then it is, because we know not the worth of heauen, or misery of shipwracke at the gates of hell: Would it not haue comforted *David* or *Iacob*, to haue had a *Jonathan* in their iourney? And shall it be no matter of mirth to vs, that the Spirit of truth, will lead vs into all truth? This made the man of God in his greatest danger, when he had almost slippe, and beene turned out of the way, to triumph, that the Lord would guide him by his counsell, and afterward receiue him to glory: and in a good heart it will worke the like effect. *Psalm 73. 25.*

And in the last place, this might stirre vs up to vse all good meanes that we might once enter in, and eternally re-
taine.

Use 1.

Use 2.

Use 3.

Use 4.

Use 5.

Use 6.

Quest.

Ans.

Properties of
a new heart.
Luk. 18. 13.

Act. 2. 37 &
16. 37. &c.

taine so worthy a guest. How will we inuite and entreat to haue our good friend but a day, nay, one meale to be with vs; then shall we not vse all the skill we can to possesse the Spirit of God, who will abide with vs and comfort vs at all times, in all conditions? Thou wilt say, Sir; by what way may I come to this thing? Why, thou must get a new heart: for he will neuer lodge in the old; for that's naught. And this heart must haue these properties.

1. It must be broken, and that by the Law and the Gospel. The Law breakes the heart. 2. Wayes. 1. In reuealing vnto man the number and greatnes of his sinnes: so great an enditement will pierce deeply. 2. By declaring what fearefull iudgements we be subiect vnto: For these two will humble a man to the dust. He that seeth his former perfection, what it was; and present misery, what it is, cannot but be a man of sorrow; and the law reuealeth both. But a *Indus* may goe thus farre; therefore the Gospell must haue its stroke in this busines; and that thus: when the Law like an hammer hath dashed in pieces our hard hearts, then the promises must come to make them melt and relent within vs; and that by a double act: the one is in the consideration, how our sinnes caused the onely sonne of God to become accursed: for a good Nature, hauing but a generall illumination cannot but be wounded at this consideration. But yet we must passe another step, and that is, when the remembrance of Gods mercy, in giuing vs his sonne to dye for vs; and in assuring our hearts that all our sinnes are freely pardoned; the many heavy iudgements, that we were lyable to, are for euer remoued, and our saluation sealed to our soules; I say, when the remembrance hereof hath its strong operation, and makes our hearts to melt in our bodies. The Law, like the mallet, breaketh the flinty heart; but the precious promises of the Gospell, like a kind shower the earth, bringeth it to a good temper. For as the field that becomes fruitfull, must haue the first and second raine after that its plowed and rent asunder by the harrow; so must a new heart haue this twofold worke by the Law and gracious promises

promiſes contained in the Goſpell. We muſt not onely mourne, that our ſinnes be many, and the iudgments, we be lyable to, heauie: but alſo euen our bowells muſt yearne within vs, that Chriſt was crucified for vs, being an innocent perſon: and the Lords fauour worke mightily with vs, who hath declared vnto vs in particular, ſuch a depth of mercy.

2. The new heart muſt be a pure and purging heart. For *bleſſed are the pure in heart, for they ſhall ſee God.* And this pure heart is procured by two meanes. 1. By getting of faith; for faith will purge, like barme in beere, and purifie the heart; it will cauſe that no corruption ſhall lodge or abide neere it. 2. A pure heart is obtained by this conſideration, that no vncleane heart ſhall inherit the kingdome of God: For euery thing, naturally, ſeekes it owne preſeruatiſon, and this once vnderſtood, it will haue its operation. This new heart muſt be like a liuing ſpring.

Math 5. 8.

3. A new heart muſt be a ſmiting heart; and that for the leaſt ſinne that's done in ſecret, knowne only to God, and our ſelues, as well as for great offences committed in publicke, and in the view of many. *Dauid* had a new heart, and his had both theſe qualities; and it muſt ſmite. 1. For ſinnes of commiſſion. 2. Of omiſſion.

2 Sam 24. 10.

4. A new heart muſt be an vpright heart, and that is in regard of time or perſon: for time, alwaies endeavouring to be righteous: for perſon, 1. Before God. And 2. With all men. *And herein I doe endeavour my ſelfe alwaies to haue a good conſcience before God and before men.* So that we ſee that new hearts muſt be 1. Broken hearts. 2. Purging hearts. 3. Smiting hearts. 4. Vpright hearts; and in ſuch an heart dwelleth the Spirit of God. Wherefore ſtrive thou for ſuch a one, and be thou aſſured, that the Spirit of God will come into thy heart, and dwell with thee for euer and euer. But if thine heart be not thus qualified, be not deceived, the Holy Ghoſt ſhall neuer take one nightes abode in the manſion of thy ſoule; and on the contrary, thy heart will be but a Denne for that ſoule and vncleane ſpirit, the Deuill, who

Acts 24. 16.

who, if he possesse thy heart, will draw thee on into that fiery Lake, that burneth with fire and brimstone for all eternity.

Doct. 6.

I might here note another Doctrine, which is, that
The Spirit of God is an holy Spirit.

He is in many places so stiled in Scripture. 2 Cor. 13. 13. Eph. 4. 30. &c. And he may be so called for these Reasons.

Reas. 1.

First, in that he proceedeth from the father and the Son, the fountaine of all holines.

2.

Againe, he is coequall, coessentiall, coeternall with the Father and the Son. Therefore God, holy, yea holines it selfe.

3.

And he worketh the beginning, progresse and perfection of all holines in the Creature: And as he is opposed to Sathan that vncleane spirit, he is sayd to be holy.

4.

Finally, he alwayes dwadeth from vncleannes, and perswadeth to holines, as we may see in the holy Scriptures, which by the holy men of God, were penned, as they were carried by the holy Ghost.

Use 1.

Take we heed therefore, how we resist or quench the motions of this Spirit. For this is a fearefull sinne, and to be avoyded, We read of some, that haue grieved, and despighred the holy Ghost; but the end of such was neare vnto cursing and burning. And this may be done in our selues and others. What a lamentable thing is it, when gracious words proceede from mens mouthes, to heare one say; O Sir, I perceiue you are a Puritane, and one full of the Spirit? Doest thou this of ignorance? Why then thou art blame-worthy, to speake euill of what thou knowest not: if of knowledge? the greater is thy offence, and seemeth to be a step vnto that sinne vnto death. Therefore in the name of God, despise not the Spirit of grace in thy selfe, or thy brother.

Use 2.

And seeing this Spirit is holy, Let those that enioy him be carefull to keepe him; and them that want him to strue for him; for he is worth the hauing. Holines is a thing
much

much to be respected, and cannot be had without the spirit. And doe thou obserue these directions.

1. When thou feelest and findest any secret motion stirred vp in thy heart to holines, entertaine it; prayse God for it, and giue willing obedience therevnto. For there is almost no man, but at one time or other he shall heare a still voice within him, saying, This is the way, walke in it. This must be cherished, greatly regarded. For if we put this from vs, peraduenture, when we would with all our hearts feele such whisperings, they will be wanting, and not easily come by.

How the spirit may be procured.

Isa. 30. 21.

2. Attend vpon the men of God in the Ministry of his word. For its sayd, *While Peter spake, and the people heard the holy Ghost fell vpon them. They that deny the meanes cannot expect this mercy. Act. 10. 44.*

3. Pray to God the Father, that he would send downe his Spirit into thy heart. *Can they that are euill (saith our Saviour) giue to their Children good things? how much more shall your heauenly Father giue the holy Ghost to them that aske him? Luk. 11. 13.*

4. And in Conclusion: Speake not euill of thy brother; say not, he hath a Devill: This was the Pharisees fault, and in so doing (it seemes) they sinned vnto death; For they told him, that he cast out Devils by the Prince of Devils, when they thought otherwise; so that malice against the truth, being accompaigned with a sound vnderstanding of the truth, appeareth to be that irremissible sinne.

Mark. 3. 30.

Now the last thing to be collected, is this, that

The Graces of the Spirit, are preserved by the Spirit.

Doct. 7.

Paul hauing commanded *Timotheus* an hard taske, giues here a notable direction, how he may be able to doe the same; and that is, through the assistance of the holy Ghost. This is also seene, *Phil. 4. 13. 2 Cor. 13. 13.*

For Sathan is strong, man but weake: 1. He is subtile, we be simple: so that the Spirit of all wisdom and power is he that can enable vs to preferue this worthy thing with vs. And who more fit to doe this, then hee that hath wrought this good worke by his owne finger in vs? Here

Roos. 1.

2.

Use 1.

Here we might controule the doctrine of our Aduersaries, who ascribe so much power to man after grace received; or especially, that they attribute so much to man in his pure naturalls. Hath *Timothie* neede of the speciall worke and aide of the Spirit to keepe the gifts of grace in him? Let them then that will, stand vpon their owne strength; we dare not.

Use 2.

And in the next place, here we learne instruction, to be humble in our owne eyes, to deny our owne power, and to runne at all times, and in all distresses to this refuge of the Spirit for assistance; He that doth this, doth wisely, and but his duty neither, the which he is commanded: And he that doth not this, layeth himselfe open to the fiery shot of Sathan, and dangerous methods he vterh; buildeth on the sand, and the house of his hope, the foundation of his faith is certaine to fall. But let not vs so learne, or teach the Doctrine of Christ: Yea rather pray we with the Prophet, *Lord stablish me with thy free Spirit. Psal. 51. 13.*



V E R S. 15. *This thou knowest, that all they which are in Asia be turned from me: of whom are Phygellus and Hermogenes.*

The Logeall
resolution.



IN this Verse is contained a complaint: Where foure things are to be observed. I. The persons against whom it is made; and they belaid downe. 1. Generally and implicately in the word, *all &c.* 2. Particular and explicitly; one is named *Phygellus*; another *Hermogenes*. II. These people are explicated by their place of habitation or birth; which was, *In Asia*. III. Their fault was, that they *turned backe*. IV. From whom; & that is exprest in the word, *Me*. And the prooffe of the truth of all this is annexed. *For this thou knowest.*

This

This thou knowest.] That is, thou *Timotheus* doest very well know by experience, that what I say is truth.

The Theological exposition.

That all they which are in Asia] Or, which were in *Asia*: for the time is not exprest in the Greeke, neither is it much materiall, whether he complained of them that followed him to Rome, or that remained still in *Asia*; or that dwelt in Rome, being borne in *Asia*: But this is most true, that they were *Asians*. I will say nothing where this place was, or how farre distant from Rome, or the situation and largenes of it; but leaue it those that haue skill in *Geography*, and *Topography*.

Returned from me.] That is, haue not visited me, refreshed me. *Me.*] *Paul*, the Ambassadour of Christ, but haue forsaken me, and denied their former profession. Some read, *are become aduersaries to me, and rise up against me.* I thinke that they omitted all these duties of loue and resolution in Religion, the which were in *Onesiphorus*, so that I would expound their fault, by the future commendation which immediately followeth.

Of whom are Phygellus and Hermogenes.] Or, of which sort, country, number: and, its likely, these two were of the chiefe of them; probably Ministers.

I doe not thinke it unprofitable, in vaine, or all together without warrant, to put thee, my sonne, in remembrance of the many Backsliders, who were in Asia, forsaking of me, and revolting from their former profession of the Gospell; of which number Phygellus and Hermogenes were, men not of the meanest rancke and note amongst them, although it be very well knowne unto thee by experience already.

The Metaphrase.

For this thou knowest.] Hence it may be collected, that it is warrantable and profitable to put the people in minde of others backsliding and falling away.

Doctr.

For

1 Tim. 4.1.
1 Cor. 10.13.
2 Tim. 4.10.

For if it were not, then *Paul* would not haue done it, we may be assured. This may also be scene in *Act. 20.29.* & *1 Tim. 4.1.* *1 Cor. 10.13.* & *2 Tim. 4.10.*

Reas. 1.

For by this meanes they may learne to beware of such; And is it not good to be acquainted with our enemies? for he that is forewarned, is forearmed.

Reas. 2.
Ioh. 6.67.

It will cause the people to make the more of them that be faithfull; *Will ye also goe away!* and is not this an helpe to discerne betwixt the good and euill?

Reas. 3.

It will make the best to looke better to their footing, leaſt they themſelues alſo fall away. For good Chriſtians are iealous of their owne eſtate, and will draw ſpirituall inſtruction out of euery thing: When one falls before vs, we ſhall looke the more circumspectly to our footing.

Reas. 4.

Finally, they will be the leſſe diſcouraged or diſheartened when they heare that ſome haue fallen. For were there not ſome ſuch examples, it would goe worſe with the beſt; for hereby they ſee it's no new thing to heare of reuelters.

Uſa. 1.
2.

From this poynt we learne a twofold leſſon; firſt, to take knowledge of the Backſliders. And next, to make others that be profeſſors, or Preachers of the Goſpell acquainted therewith: For its warrantable, profitable: therefore we are to put this duty in practiſe; and the neglect of it, is, or may be, a wrong to thy ſelfe, hurtfull to thy faithfull Brethren, as experience hath taught many a time. What if others know it already? Yet it muſt be done, for *Timothy*, we here ſee, knew this thing full well; And often admonition in this kind, cannot be hurtfull: for as man is too incredulous of the beſt; ſo, too much prone to credit the worſt.

Doct. 2.

Are turned from me. We note here, that To Revolt and turne from our former profeſſion is a ſoule fault, and great offence.

For *Paul* doth complaine againſt it, and ſets it downe for a ſinne to be abandoned of all men. *Ioh. 6.66.* & *1 Tim. 1.19.* & *5.11.12.*

For

For in so doing, we dishonour God; yea, no way more. For will not prophane men iudge that there is no profit or comfort in seruing the Almighty, when such forsake their profession? For thus they will reason; If that Religion had beene good, they, and they would neuer haue cast it off.

Reas. 1.

Againe, we weaken, asmuch as in vs lies, the Church of Christ; for cut off a member, will not the body be the lesse powerfull? And it giues the Deuill and his instrument the more encouragement to tempt and persecute the righteous; for hauing preuailed with some, they haue hope to doe so with all.

Reas. 2.

Let vs then that embrace the Gospell, be carefull to hold what we haue, and neuer to revolt from our Religion: For we can no way more dishonour God, scandalize the truth, giue fewell to the rage of wicked men and Devills, then in so doing. Better had it beene that such had neuer made profession; better for them selues, better for all men. For none but Sathan and hell make gaine of backsliding: And that thou maist neuer revolt and forsake thy Religion, doe these things.

Vse.

1. Before thou enter into Religion, lay a sure foundation be well grounded in the truth and worth thereof; for ignorance of these two, is the cause of backsliding. Why was our Apostle so resolute? Why would not Peter and others forsake Christ? They knew that he had the words of eternall life.

Helpes against reuolting.

Rom. 1. 16.
Ioh. 6. 68.

2. Cast vp thine accounts, and prepare for the worst thing that can befall thee; yea expect what euill the best are subject vnto. For want of this causeth many to reuolt in the least triall or temptation.

3. Withdraw thine affections from the loue of all earthly things; for we cannot follow God and Mammen; these be contrary Masters, commanding contrary things.

4. Get experience of the comforts that be in the practise of the power of Religion; so shalt thou neuer leaue it in the most fiery and hottest assaults.

5. Be iealous of thy selfe, especially when thou growest negligent

negligent in the performance of good exercises, for this doth presage a fearfull reuolt.

6. Consider, that without perseuerance thou canst not be saued; or if thou be, that thy rising againe will cost thee more toyle and torment, being once fallen, then to hold thee in thy present good condition. Let all these, and the like be well thought vpon.

Of which number bee Phygellus and Hermogenes.] From the nominating of these two, who, in all likelihood, were some principall persons: we gather, that

Doct. 3.

Men of high place and much respect among the people of God, sometimes fall away.

Judas did so, and Demas, with others. Psal. 55. 13, 14. Act. 1. 17, 24. 1 Tim. 1. 20.

And here it is to be considered, that there be diuers kinds of falling away. 1. When men fall from the profession of Religion; first, either in respect of the precepts, and that totally, or in part: or secondly, in regard of power in the practice of Christian duties. 2. When they maintain their former profession, yet separate from their brethren. 3. When men fall away for a time, yet recouer themselves afterward. 4. And last of all, When its done by some vrgent necessity, or willingly. In many of these respects the best haue fallen,

And God would haue it so,

Reas. 1.

First, that the world may see, that the Lord can support and maintaine his Church by weake instruments, and meane persons: For his power is the more manifest in thus doing; he hath chosen the foolish things to confound the wise, and weake to destroy the mighty.

Reas. 2.

That we may see how to stand fast, and that by cleauing vnto him, and in seeking his assistance; for experience of our owne and others weakenesse, like a childe to the wall, makes vs to run to the Lord for supportance, after by a fall we haue hurt our selues.

Use. 1.

And if it fall out thus with great men sometimes, then let it be no new thing in thine eyes, to see the same in our
 days.

dayes: For what is there that hath not beene? and what hath come to passe heretofore, that may not fall out hereafter? Say not, as some doe, that (if one fall away) cry out, They are all no better; this kinde of reasoning from some to the whole company is not sound.

What? and may such Cedars shake, totter, and fall? then let the weake willowes and poplar take heed of the winde. For blessed is he, whom other mens harmes doe make to beware: And it shall not be amisse, to lay downe here some causes of falling away.

And they be either, 1. inward, or 2. outward.

The inward be foure especially.

1. Weakenesse: thus many haue fallen of infirmity.
2. Some affection not mortified: for one such a *Leuab* in the ship will vnsettle all.
3. Infidelity: when men want faith, they are vnstable in all their wayes.

4. Want of experience of that secret comfort which the Lord infuseth into the hearts of such as stand resolutely for his truth in an euill time.

The outward causes are principally these.

1. Persecution: this hath turned millions backward, who in the daies of peace, had their faces to *Sion-ward*.

2. Some wrongs or iniuries: the Israelites from this ground, thinking to be reuenged, fell from *Rehoboam* vnto *Ieroboam*; But they were carried away captiue, and neuer returned.

3. Scandall, or offences taken at some doctrine: From that time, many of his Disciples went backe, and walked no more with him. *Ioh. 6. 66.*

4. The example of great men: Doubt any of the Rulers or Pharisees beleue in him? This is a cord that pulleth thousands from the true path and Rule. *Ioh. 7. 48.*

5. When men haue expected great promotion, but seeing their hopes frustrate, they turne aside. This is a great loadstone to draw an iron heart, from the path to heauen.

6. Too much familiarity with men vnstedd in the truth.

Vse 2.

Inward causes
of falling
away.

Outward causes
of falling
away.

Fearfully haue some fallen by this stumbling-block. These be some of the maine causes, both inward and outward that haue moued many to become backsliders: So that he that will goe on constantly and with resolution, must haue an eye to all these things.

Wee may further note from these two names, and the rest omitted, that

Doct. 4.

God proportioneth mans shame according to the offence.

These were (very likely) greater then the rest, either in place, or forwardnes of profession, and therefore they turning aside, God hath caused their names to be registred in his booke to their greater and perpetuall infamy; as *Iudas Iscariot*; &c. and these may be the reasons.

Reas. 1.

First, for God is iust; and measureth all his affaires by iudgement; rewardeth all men according to their works.

Reas. 2.

Againe, he doth it to declare his hatred and detestation to sin, for God is not a God that loneth iniquity. *Psal. 5.*

Reas. 3.

Moreouer, to take away the lying cauls of false censurers, who bee prone to say, that *his wayes are vnequall, partiall.* *Ezec. 18. 29.*

Reas. 4.

Finally, that great offenders may feare his reuenging hand the more, and thereby be moued to cease from sin. *1 Cor. 10. 11. Luk. 13. 3.*

Use. 1.

Then let the greatest sinners expect the greatest torments and shame, either in this or another world, for he is iust in all his proceedings, the mighty shall be mightily tormented. He that hath bene a ring-leader to drunkennes, if he doe not turne, shall drinke the viols of Gods greatest wrath in the cellar of darknes and blacknes, where he shall be drunken, but not with wine; stagger, reele, fall and neuer rise again. The man that hath fallen from continency to the foule sinne of fornication and vncleanness, polluted the young and tender virgin with the spreading infection of his hot-breathing lust, and hath corrupted so many hopefull subjects, must know, that *Whoremongers and Adulterers* shall bee deeply adudged by the Lord: For these be the sinnes that will cate vp all a mans encrease, burne to the center of

hell,

hell, and deuour to destruction, And it shall be to all peccant persons, for the higher they fall, the more fearfull shall be the bruising, the breaking.

And doth the Lord proportion mans shame according to his sinne? Then let all of vs abstaine from the least appearance of iniquity. This is a point of high wisdom to be practised of prophane persons. What if wee cannot abstaine from all sinne? yet let vs flye it as much as wee can. Is it wisdom for a man to tumble in the myre, because hee cannot walke but his feete will bee fouled, spotted? to runne still on the scoore without all care, being somewhat already indebted? to swallow poyson, in consideration that hee hath tasted of some vnhealthful and noysome thing? Then learne to bee wise, shunne all the euill thou canst, so (at the worst) thy torment one day shall bee the lesser, the lighter. Nay, bee thou sure of this, that though thou be Gods, yet thy shame shal abound with an heauy and tart correction, let on by the sharpe correcting hand of a father, if willingly and wilfully thou swallow vp sinne, and deuoure with great greedinesse the full cups of iniquity. For the more power the Lord hath conferred vpon thee, whereby to enable thee to stand; if such a man as thy selfe then fall, thy rising againe shall bee the more fearfull, painefull. This is a truth that cannot be denied.

And from Gods proceedings, Let them that are Gods on earth, learne to follow his example. Therefore if an *Ab-salom* entice the subiects from the Father and Prince of the land, to rebell, rise vp in armes and seeke to depose him; aboue all the rest, let such a man die the death, and haue his name writ in the earth. Thus did other Magistrates in the dayes of old, soe doe thou in these latter times. One too many: that *Phygellus* and *Hermogenes* by their example or perswasion, being of some greater note, drew many of these, *all*, to fall away: for which cause our Apostle, guided by Gods Spirit, left their names recorded to haue them rot the more, and that others might tread in his steps.

Use 2.

Use 3.

If thou then, that art advanced by God, meete with one of those breathing deuills the Papists, that like the auncient Pharisees compaile sea and land to make a Protestant fall away and become like themselves: to insult against his Soueraigne, and to bath his hands in the bloud of the Lords annoynted, whether they be plodders in the night, or (for more close effecting of their damnable enterprises) walke in the day, and with the Moone are beheld full in the Congregation with borrowed light once in the Moneth; Let them be rewarded according to their sinne, and the evill they haue, or, if they had not beene prevented, would haue effected: For blessed shall that man be, who dasheth such heads against the stones.

Doct. 5.

Reas. 1.

Exod. 7. 11. 12.

I might here further note from these two, that

Great wicked men fall by couples. 1 Tim. 1. 20. 2 Tim. 2. 17.

For the Deuill in all things seekes to imitate the Lord. If God haue a *Moses* and an *Aaron*; he will haue a *Jannes* and a *Jambres*; If Christ set out his true disciples by two and by two; Antichrist will doe the like. We read of *Iosua* and *Caleb*; and of *Samballat* and *Tobiab*; of *Paul* and *Timothy*, and of *Phileas* and *Alexander*.

Reas. 2.

Because one will roll on, and tempt another: for sinne vniteth sinners as grace doth the godly: and by couples they seeme to be the lesse faulty, the more able to defend their false cause.

Use.

Learne we hence to rise by couples: turne we and allure others to returne: For woe to him that is alone, when two strong men oppose him, or a true cause.

And it may be noted, that

Doct. 6.

Reas. 1.

Many may fall away together. Job. 8. 68. Luk. 2. 35.

Because one temptation may haue the same power in the weak or false hearted Christian, were they thousands, as in a singular person. For by one Rule many may fall, as by the truth millions may stand.

Reas. 2.

Examples in any thing prevaile mightily, and multitude draweth wonderfully forward, backward.

Use. 1.

Say not then in thine heart that such a Religion is not the truth,

truth, because many fall from it; for in so doing thou maist condemne the Gospell of Christ.

In such a time as this, especially beware; lest thou be also drawne from thy steadfastnes, and the truth of Religion. For where one leadeth, another is prone to follow: Men in this are fitly compared to sheepe; for let one run out of the fold, not one will stay behind.

Further it may be obserued, that

Usually when men forsake the truth, they fall from the professors of it also. For no doubt but these fell from both.

And finally, let it be marked, that

The best man may be forsaken. These left Paul.

Did these neuer returne to the truth afterward?

God knoweth, nor we: and though we hope the best of some; yet let vs feare the worst for the good of our selues.

Vse 2.

Doct. 7.

Doct. 8.

Quest.

Ans.

VERS. 16. *The Lord giue mercy to the house of Onesiphorus: for he often refreshed me; and was not ashamed of my chaine.*

WE may not thinke that this complaint and commendation are here annexed without reason, or relation to the percedent verse. For thus (I conceive) it is.

Paul hauing prest Timothy by many maine and forcible arguments, not to be ashamed of the doctrine of the Gospell; In the 13. ver. giueth him a direction what to doe that he may not be ashamed; which is, *to keepe the patterne of sound words*; for he that worketh by a true and streight rule, shall haue no cause to be ashamed of his workmanship. But in regard this might seeme hard to Timothy, he tells him what he must obserue, that he might be able to follow this forme of doctrine. viz. *Keepe the graces of God from decaying that*

The Coherence.

are in him. Oh, but he might suggest, this thing is as hard as the other: Now *Paul* secretly grants him this; and therefore tells him that he can no wayes do that, but by the assistance of the holy Ghost. ver. 14. And hauing giuen him this good rule, least his sonne should be puffed vp with presumption, and omit all subordinate helpes, he tells him how many haue fallen away. ver. 15. for *Timothy* might thus conceiue; Well; if the Holy Ghost be, and dwell in me, I will feare the lesse; or he might be tempted to be carelesse, from that ground, for the preservation of these worthy things. And last of all, least vpon the Mement of so many Revolters, and that of *Phygellus* and *Hermogenes*, he might be too much on the other side againe dejected, (for man on both hands is incident to fall into extremities) he bringeth in a worthy example of loue, boldnes, stedfastnes and resolution in this *Onesiphorus* to hearten and imbolden him. This may seeme to be the true scope of *Paul*, and dependance of these foure last verses. Or it may be thus; *Paul*, may put *Timothy* in minde of these mens falling away; and of this good mans resolution; that he by the shame which befell the one, and the prayse accompanying the other, might be the more dissuaded from declining, and perswaded to stand fast. For doubtles these instances of contrary persons proceedings carry with them the seedes and force of an argument being by *Paul* thus produced. But to omit that, wee come to the words, the which consist of a petition, and a reason.

The Logically
resolution.

In the petition we may obserue 3. things. 1. To whom, it's preferd, the person is, *the Lord*. 2. The thing petitioned for; and that's *mercy*. 3. For whom this petition is put vp; and that is for *the house of Onesiphorus*. Thus much for the prayer or petition.

In the Reason are 3. things also, or it is threefold. 1. *Onesiphorus refreshed Paul*. 2. He did this often. And 3. He was not ashamed of his chaine. And though the Reason seeme but twofold why he prayed to God for this man, yet we may without breach of the Reasons rule, apprehend it to be threefold.

fold, as we have demonstrated out of the word [*Oſten.*]

The Lord giue.] That is, God the Father impart, conſerre or grant.

The Theolo-
gicall Expe-
tion.

Mercy.] I would here vnderſtand *mercy* to be taken in a large extent; as for outward and inward bleſſings, with whatſoeuer is profitable or comfortable for ſoule and body; or, for all the like reſreſhings I was in my troubles reſreſhed with, may be the Apoſtles meaning.

To the houſe of Onesiphorus.] Houſe in the *Hebrews* is of building; in *Greeke* of dwelling: in our *Engliſh* from cuſtody or tuition: And the word, *houſe*, may be borrowed from the *Almaine*, *huis*, which is of *hu*, to defend. Whereby the way we may take the deſcription of an houſe, the which is a building wherein man doth inhabite or dwell for ſafetie and tuition. By houſe in this place is meant, the people whereof *Onesiphorus* had charge, whether wife, children, or ſeruants, by a Metonymie.

For he often reſreſhed me.] That is, did by his perſonall preſence, prayers, conference, and gifts many a time recreate and comfort me both in body and minde.

And was not aſhamed of my chain.] That is, When I was uſed like a theefe or malefactor, and went vp and downe with irons on my heeles; or, hauing a keeper, was led being chained by the hand; he tooke knowledge of me, and did not paſſe by me, as they of *Asia* did, accounting it a diſgrace to their reputation.

As I cannot but juſtly complaine againſt, and condemne all Asia, of which company were Phygellus and Hermogenes, in that they were aſhamed to viſit or reſreſh me; So I muſt needs highly commend Onesiphorus for many reſreſhings, whereby he comforted me both in ſoule and body; and tooke acquaintance of me, eſteeming it no diſgrace or ſhame, although I was chained and uſed like a Malefactor. For the which his kind dealings towards me I beſecch the Father of all mercy, to comfort, and bleſſe all

The Meta-
phraſe.

all his whole familie, wife, children and servants, both in soule and body with all earthly and beavenly benefites; enen as he hath comforted and refreshed me in all my miseries and great afflictions by his presence, prayers, conference and other fauours.

Doctrines deduced,

Doct. i.

The Lord giue mercy &c.] Whereas many fell away, and one mentioned that was reſolute, and Paul brings him in to be imitated of Timothy, we may note this instruction, that

One good mans Example is to be preferred and followed before a world of wicked persons.

We may not follow a multitude to doe euill. *Exod. 23. 2.* No: one Lot in *Sodom*; one woman in the South; one *Michaiah* is to be respected before all other vnclane Sodomites, lazie Damosells, and hundreds of false Prophets. *2 Pet. 2. Luk. 11. 31. & 1 King. 22. 8.*

Reas. 1.

For he hath the truth on his side, he followes the narrow way that leadeth to heauen. Now the truth is to be preferred more then error, though Millions swerue to the one and a few embrace the other.

Reas. 2.

Againe, God will excuse no man for so doing. It will be a cold plea for a man to say; I saw few of that stampe but multitudes of this; I did as the most did, when he shall come to the time of reckoning, the great day of his account.

Reas. 3.

This iustly meetes with some in our dayes, who hold neighbours fare, good fare; and, to doe as the most, the best way. But haue these many the truth on their side? doe they keepe the forme of sound words? What a madnes would we esteeme it, if a man when he is conuicted before the iudge and accused for theft, should say, why? all my Townsmen doe still lye by stealth; I scarce know one of many who will not filch and steale? And shall we not then iudge him a foole, that will be drunke for company, and follow the most, though they be the worst? *Nash* might

might haue followed the old world; *Onesiphorus* all *Asia*; the Queene of the South haue staid at home; *Lot* ate and drunke with the Sodomites; and the Prophet *Micahiah* Prophesied lies with 400. false Prophets vpon as good ground: But should they haue then escaped drowning, burning, and damnation? Would these examples haue exempted them from fire and destruction? yet they were great, many, and mightie for multitude.

In the next place therefore, let vs neuer be led by the most but the best; for if we follow the many millions who drink vp sinne, as the fishes doe water, we shall participate of their paine and torment. Let vs all then with good *Iosuah*, resolve, that we, with our families will serue the Lord; for heapes of lewd examples, exempt none that tread their darke steps from cursing and burning. Wherefore, with fewest, follow the truth in loue; and neuer runne after the rude and rash multitude to commit euill.

Another point we may single out from the comparing of them that fell away, with him that stood stedfast in the faith; which is, that.

In the time of persecution few haue bene found faithfull.

David cryeth, Helpe Lord, there is not a godly man left. *Elias*, I am left alone. The faithfull are fallen from the earth, diminished are the righteous. *Luk. 2. 35.*

For affliction is harsh to flesh and bloud; it will not easily be sustain'd, yndergone: Oh! how hard a thing is it to forsake all and follow Christ?

Because many were neuer thoroughly rooted and grounded in the truth; they haue not deeply tasted of the powers of the world to come; therefore they pittie themselves.

Stand not amazed then, if vpon the same ground, thou seest whole troopes cast off the yoke, throw their ensignes in the field and run away: For the strong water of affliction will carry vnfound mindes like chaffe; on heapes before it. Let this sword be drawne, pierce the hearts of one or two, the Hypocriticall thoughts of thousands will be vn-sheathed

Vse. 2.

Doct. 2.

Psal. 12. 1.
1 King. 19. 10

Reas. 1.

Reas. 2.

Vse 1.

unsheathed, discovered. *Luk. 2.25.*

Use. 2.

Then boast not too much of others or thy owne resolution in the times of peace: for thou maist well, with *Peter* in an hot skirmish, shrinke and shrinkell, seeke out a secret place and deny thy Master. Many cry, I would haue dyed rather then haue done as such, or so: But wast thou euer in like triall? hast thou proued thy prowesse by experience in equall perill? why then tis somewhat to the purpose; If not, doe thou feare (for wisemen will) its but vaine boasting, cowardly-like bragging. And I haue seene this, that bawling curre bites least, soonest run away: so hot spirits in calme times, haue proved the greatest cowards when Garments haue tumbled in bloud. I had rather be that sonne, who promised nought, and yet did his Fathers will; then he that said enough, but did nothing.

And so we come more directly to the words as they are independant, and absolute in themselues. And first of all we collect this instruction, that

Doct. 3.

A good gouernour may procure a blessing to the whole family.

*Gen. 19 & 30
27. & 39. 5.*

Act. 16.

Iosh. 22.

For *Pauls* prayer was grounded on the Lords promise; therefore he might preuaile. Lot did so to *Sodom*: *Ioseph* to *Pharaohs* house, *Iacob* to *Laban*: *Lydia*, and the *Taylor*, being baptizd and beleeuers, no doubt but their families fared the better for their sakes. *Rahab*, the harlot saued many aliue; so *Paul* in the ship.

Reas. 1.

Gen. 17. 7.

For godly gouernours are in the Couenant of grace; and the Lord hath promised to be their God, and the God of their seed also: and shall his promise take none effect? Away with that.

Reas. 2.

A second reason may be drawne from the neare vnion that is amongst them: for Masters and seruants; Parents and children make, as it were, but one body; so that if it goe well with the head, welfare the members. Whelpes fare the better for the childrens sake, in gathering vp the crumms that fall from their fingers.

Use. 1.

This serues in the first place, to cut off the many cauills which

which such men vscto make. They vscto reply, like the virgins when they are moued to distribute to the needfull of the Saints; I would, but I feare that I haue not enough for my selfe and children; you know that I haue a great charge, and no small thing will maintaine so many, fill all these mouthes; And, *He is worse then an Esauell, that provides not for his family.* Thus couetous men quote Scripture to serue their wicked purpose, but neuer else. Yet alas! they neuer consider the prayers of the Saints; how God of oftentimes punisheth their posterity with pouertie, for their pinching; nay, taketh from them his word and spirit, the greatest iudgement on earth, as he did by the family of *Ieroboam*. And though children be punished for their owne sinne, yet that they are punished such a time, and in such a manner or measure, often cometh to passe through the wickednes of parents. As we see, that when the Canaanites sinne was full, they brought a speedie and greater curse vpon their posterity.

This may be a great comfort for good gouernours; for certainly they shall not loose their reward: hast thou visited the widowes and fatherlesse? washed the Saints feet? distributed to their necessities? then shall the Lord shew mercy to thee and thy seede after thee; build vpon it: for God is true of his promise; yea such as comfort his, shall be comforted of him. But on the contrary, such parents as pinch and spare, withhold their hands from doing of good, when iust occasion is offered, they shall lay vp wealth for him that shall wast it; nay, peraduenture, they shall neuer know who shall be their heire; and is not this vanitie, and a great griefe?

And this may be a strong Motiue to moue parents to be good and godly for their childrens sake: wouldst thou haue thy throne established, thy seede flourish, and thy posterity blessed? then be mercifull to the poore; become an honest man, feare God and worke righteousness. A wicked father and prophane mother, as much as in them is, doe pull downe pouertie, shame, contempt, and all the

fearefull

Vse 2.

Vse 3.

searefull curses of the Almighty vpon their owne soules and bodies, with their children also. Oh! that they would beleue this? Let naturall affection moue thee, if the feare of God will not worke vpon thee to doe good and to be pittifull. And know thou this, that wicked Parents are likest to the Deuill, murderers from the beginning; no sooner haue they giuen the weake infant a being; but by their sinnes, as so many sharpe pricks, or keene knives, they pierce and strike it through the heart (if God shew not greater mercy) with deadly wounds, temporall, eternall. Why then weepe for your selues, and doe good for your selues and for your children. Yet, for all our preaching and pressing of parents to piety, some houses are like little hells, and diuers gouernours worke then *Achitophel*, who though he hanged himselfe, had a care first to set his house in order.

Furthermore, this doctrine should instruct vs to pray for good gouernours, godly parents. For woe to that society, where the Ruler of it is ignorant, profane, or a child in vnderstanding. Such good men are little regarded, respected; men esteeme of them at too small a valuation. Corke is light, yet it keepeth the net from sinking to the bottome of the sea: so good gouernours are too little esteemed of, Notwithstanding, were they remoued, fire and brimstone should fall downe from heauen, and heapes be tumbled into the nethermost hell.

When good *Isiah* was taken away, the people as men sensible of their owne misery, mourned so, that it became a proverb, like *Hadadrimmon* in the valley of *Megiddo*; for his death did presage future and searefull euilles to follow. When *Lot* was gone to *Zoar*, what befell the inhabitants? and if *Paul* had not bene in the ship, who had come safe to shore? Wherefore make much of such, pray often and earnestly for such, mourne and spare not for the departure of such, and let all the men of God in their preaching, aime especially at the conuersion of such: For one good King, godly gouernour, holy father is worth ten thousand of the inferiour people: for all the world will be apt

apt to imitate the Rulers; and great men being good, will doe the more good by their speech, example, and authoritie. Why did King *David*, a little before his death, giue his sonne *Salomon* a charge to serue the Lord God of *Israel* in such a particular and speciall manner? Why? for hee was to succeed him in the kingdome, to build the Temple; therefore he was so vrgent to presse him to piety; Let vs in the like case do the same. In a word, if they that gouerne houses, Colledges or Kingdomes be godly, pray for them, praise God for them; but if not mourne, and entreat the Lord to amend them: And the higher place thy sonne is to haue in the Church or commonwealth, stricke thou the more to teach him the knowledge and seruice of God.

And may a good governour bring a blessing to the whole house? then depart ye out of such a family, from vnder such a mans protection; for if thou dost, thou shalt draw iudgements vpon thine owne pate. Some cannot endure such Masters as well curbe them of vnlawfull pleasures, presse them to the performance of holy duties; but will like the prodigall, vp and be gone. These outrunne the shower of Gods grace, and thinke they doe well; when alas! as much as they can, they drowne themselves in perdition and endlesse destruction. They had rather eate and drinke, and deuoure beefe and garlike in *Egypt*, then the water of life and *Manna* from heauen, vnder the conduct of *Moses*. Art thou one of this minde? then alter thy manners, for feare a worse thing follow.

Finally, this must teach those that live in bad houses to be vp and gone. Is the gouernour a Papist or Athiest; a sweare, or filthy person? carry not with him, except a forced necessity compell thee; For as the Lepers might in any other case, if thou abide in such a place, some mischief will light vpon thee. King 7. 22.

Thou wilt say vnto me, how shall I know a godly family? Certainly, he that in such houses the children can

Well enough: and that by these markes

Use 5.

Use 6.

Quest.

Answer.

11. Is there in it more good bookes and Bibles, then
 payres of cards and tables? 12. Is there more praying then playing? searching of
 Scriptures, then shuffling of cards? turning over of
 the holy papers, then tossing of tables? singing of
 Psalmes, then obscene songs and sonnets? desire and
 endeavour to grow in grace, more then to gather
 goods? 13. Is there constant prayer morning and evening? sancti-
 fying of the creatures, before they be received? casting out
 of the bad, receiuing in the good? 14. And last of all, Is the Sabbath strictly obserued of all
 strangers that rest there, as of the daily inhabitants? then
 conclude, that the feare of God is in that place; and (if
 thou maist) lodge and eate thy bread there. That house
 that hath neither Bible nor good booke, reading, pray-
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 milies of Papists, yea all that I haue beene acquainted with;
 of which sort the Notherne parts are but too fully repleni-
 shed: Rome hath two much roome there amongst them.
 Abraham did teach his family: *Jeremiah* imprecates the
 Lord to poure downe his fury vpon the families that cal not
 on his name. *David* did the like. See *Ier. 10. ult.*
 But passing this poynt, we come to handle another,
 which is, that
 15. True affection is of a spreading nature. *Act. 26. 29. Rom.*
 12. 3. *1 Cor. 12. 3.* As to the first, *1 Cor. 12. 3.* As to the second, *1 Cor. 12. 3.*
 As *Paul* loued *Crispian* well, and from the head we see
 it enlarged in selfe to the whole house, all the members.
 Hence it is, that in the Scriptures it's compared to water;
 for loue is said to be shed in the heart: or to oile, that be-
 ing powred on the head, runneth downe all the garments.
 Certainly, he that in truth loueth the parents, cannot but
 affect the children.

Rom. 5. 5.
 Psal. 133. 1.
 1 Cor.

For

For at the first, it was so created. As the vnderstanding was to see all truth in all things; so was the affection framed to effect all things the which reason approued. These two were to be proportionable, like the patterne and the thing made by it. Now at our Regeneration Loue, in some degree, is restored to that perfection it had at the Creation, therefore spreadeth.

Because that *Loue* is nimble, subtile, actiue; therefore likened to fire that would conuert all contrary elements and subiects into its selfe. Its hotter then the coales of Iuniper; it compasseth the creatures as a garment; it will dilate it selfe farre and neere. For of all simple elements, fire is the most actiue, and spreadeth (as we may see by a candle) the furthest; and so will true and feruent affection.

Againe, Loue shouldreth out enuy, the which a pinching and cold frost, freezeth and holdeth things together, from spreading. Enuy would draw all good from others, to it selfe; but loue doth breake those bonds, and sets the heart at liberty.

And is not Loue, true loue one of the most sacred attributes in God? yea God is called Loue. And did not the Lord (before sin brake the condition) extend his affection to all creatures? Why then, a sparke of that true fire in the creature, cannot but haue a large extent, a spreading operation.

This may informe vs, what to iudge of many in these dayes; surely they haue little or none of this oyle, or fire abroad and kindled in their hearts; for if they had we should see it's spreading. We may truly say, with Christ, that *Loue is waxen cold*. Many boast much of it; but where shall we finde a faithfull, louing man? for all seeke their owne and not the good of their brethren. We haue a pro-
uerbe, *Loue me, and loue my dog*; I wish some did not more loue their dogs, then the Lords children.

And by this doctrine, in the imparuall examination of our selues, we may try the truth of our Loue. Canst thou, that art a Magistrate, say with *Moses*, *Oh* that there were such an heart in my people, to serue God; being a preacher,

Reason 1.

Reason 2.

Reason 3.

Reason 4.

Vse 1.

Vse 2.

1. Is therein more good bookes and Bibles, then payres of cards and tables?

2. Is there more praying then playing? searching of Scriptures, then shuffling of cards? turning ouer of the holy papers, then tossing of tables? singing of Psalmes, then obscene songs and sonnets? desire and endeaour to grow in grace, more then to gather goods?

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And last of all, Is the Sabbath strictly obserued of all strangers that rest there, as of the daily inhabitants? then conclude, that the feare of God is in that place; and (if thou maist) lodge and eate thy bread there. That house that hath neither Bible or good booke, reading, praying or singing of Psalmes, instruction, catechising, nor care to keepe holy the *Lords day*, is that place where Satans throne is, and the Deuill dwelleth. And (not to beleue them) such filthy and infectious habitations be the families of Papists, yea all that I haue beene acquainted with, of which sort the Notherne parts are but too fully replenished: Rome hath two much roome there amongst them. *Abraham* did teach his family: *Jeremiah* imprecates the Lord to poure downe his fury vpon the families that cal not on his name. *David* did the like. See *Ier. 10. ult.*

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2. 3. *John 14.* A to shew vs how much we are

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Rom. 5. 5.

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Reason 1.

Reason 2.

Reason 3.

Reason 4.

Vse 1.

Vse 2.

preacher, canst thou breake out with Paul, I would to God that all that heare me this day were such as I am, the children of the Lord? Hath the Lord made thee a father, and canst thou pray with Abraham and Noah, Oh that Ismael might live? and Tapheth dwell in the tents of Shem? that is, that my disobedient seed might know the Lord God of their father, serue him, and be saued? you that are Governours of families, is it in your hearts and hands for you and your people to follow God? doe you labour, like Cornelius, that all your family might feare the Lord? And you that are single persons, doe you helpe one another to get grace and to grow vp in godlines? then this fire of true affection is from Gods owne altar descended on you, this loue is shed abroad in your hearts; the oyle of amity hath annointed your garments, and you are of that number which with roy and speakeable shall one day behold the face of God. But if this desired spreading be absent, your hearts are stuffed with hatred, cold envy hath benumbed your subtile and actiue affections; and therefore take heed of this, that you be not found haters of God, and louers of pleasure aboue him or his. If you be, heare your doome, *Departs from me into euermlasting fire, for I know you not*; you did neuer visit me in my members; cloath me, feede me, or build vp my decayed body, by prayer, instruction, example, nor in affection; therefore you haue no loue in you, neither shall ye receiue any fauour at my hands, for the head and members make but one object.

Quest.
Answ.

Thou wilt say vnto me. How farre will loue spread it selfe? Why; from God the Father, to all his children; Christ the head, to all his members; from the beginning of Gods booke to the last letter, in breife, from one end of the world, from one part of the large heavens, vnto the other; true loue would haue all sexes, persons, countries and kingdomes (so farre forth as it may stand with the will of God the Father) to be sanctified and for euer blessed: for there is no bounds in loue. Affection (vnlesse God chaine it, the which he may and doth for mans vniuersities) is without limits;

spreading

spreading it selfe from the externall conuexe of the highest throne round about, and thence descendeth to the earth's lowest center; yea Loue embraceth the Lord who is infinite, incomprehensible, so farre forth as sound reason doth rightly guide it, direct it. It is a garment that doth cloth all creatures, and to the vndermost of its power, wrap within its louely armes the eternall Creatour. He that findeth this in himselfe, findeth a good thing; and but that very character which is imprinted in the heart of every true beleuer and faithfull person.

I might deduct another doctrine out of the matter of this petition, which is, that

The mercy of God is principally to be desired for our friends.

For what Paul prayed for, for his friends, we should request also for ours. *Rom. 1:7. 1 Cor. 1:3. Gal. 1:3.*

For if we receiue mercy from God, we shall want no manner of thing. For to whom the Lord shewes mercy, to that man he will giue all gifts (spirituall and corporall) whatsoever, so farre as they be good for him.

Againe, had we all other fauours the world can afford, yet without the mercy of God, they would but proue curses to vs in the end; for without mercy we are no members of Christ, so no sonnes, and consequently no heires of heauen.

This checkes the preposterous course of many in these times. The Papist he entreates God that his friend may haue his Purgatory here or in another world; but omits the mercy of God in the beginning. The common Christian or earth-worme wisheth his kinned and companions strong bodies, large possessions, heapes of siluer and long life; but no mention of Gods mercy all this while, that is least thought on, seldome prayed for. He that obserueth but the custome of many in their best wishes, shall heare them ordinarily crosse this Canon and method of our Apostle.

Let this then be a direction to thee, what chiefly and first of all to beg of God for thy friends. Aske not that thy

sonnes

Doct. 5.

Reas. 1.

Reas. 2.

Doct.

W. 2.

sonnes may sit at the right hand of Christ in his earthly kingdome; for it is not of this world. Cry not for Quailles in the wilderness; for they may choake thee and thine: nor for riches, for the theeie may breake through thy wall, carry them away: seeke not long life, or like *Saul* the honour of the people: But cry to the Lord for grace and mercy: this, this is that one thing necessary for thy selfe, for all thy friends. And though few doe thinke so, yet it is so; for if the Lord doe not deny thee this, then hee will deny thee nothing; and hee that hath this shall haue all things: This will wash away thy sinnes; cloth thee with the righteousness of Christ; enrich thee with the sauing graces of the Spirit; procure thee food and rayment; sanctifie all things to thee; affliction and sinne it selfe; give thee comfort in trouble, hope in death; and carry thee to the throne of God, where, in his presence, thou and thy friends shall haue fulnesse of ioy for euermore. Then when thou prayest, say, The Lord giue mercy to me, and my friends, to them and their families.

For hee oft refreshed me. In these words wee will briefly point out the Doctrines, and handle some of them. From the person refreshed, *Paul*, we gather, that

Want may befall Gods dearest children.

Doct. 6.

Gen 12.10.

1 King 17.6.

Luk. 16.20.

Jacob sometime went ouer *Jordan* with his staffe: *Ioseph* was once no rich man: the widow of *Sarepta* was in a great strait: *Lazarus* was poore: and it is said, the women did minister to Christ (*Luke 8.3.*) of their substance.

The Lord doth it for many Reasons.

Reas. 1.

First, to correct his for the abuse of his creatures; for when wee haue, like the Prodigall, mispent, abused, or surferred on them, the Lord in iustice may correct vs in that kinde.

Reas. 2.

God doth it to humble vs. For that which wicked men cast in the teeth of Gods children to disgrace them, the Lord doth in goodnesse to roote out pride and ambition in them.

That

That their faith and patience may be tryed. *Who fed thee with Manna in the wilderness to prooue thee, Deut. 8. 16. And so the Lord did deale with Iob.*

Reas. 3.

Lastly, God doth it, to make his power the more to appeare in the preserving of his children by weake meanes; or from so meane a condition in lifting them vp to great promotion.

Reas. 4.

This must teach those that neuer wanted, 1. not to count them wicked, who haue beene, are, or may bee in want: 2. to praise God that their pastures haue alwayes beene greene, and their cups flowed ouer: 3. to prepare for a change; for prosperity is often seconded by aduersity. *Iob 1. vlt.*

Use 1.

This must bee a stay to vphold the poore godly man from any murmuring, or ouer much heauinesse; for his estate is as good as sometimes his Masters was. Doe not repine at the Lords prouidence: For that is but to draw downe a heauier correction; nay rather, finde out the cause, and if it bee sinne, 1. leaue it, 2. craue pardon for it, 3. pray for reliefe, and 4. tarry the Lords leasure, and (in time conuenient) he shall comfort thine heart. *Psalm. 27. vlt.*

Use 2.

Againe, here Note, that.

We are not once, but often to refresh our afflicted brethren.

Dile. 7.

We must doe it againe and againe, *Phil. 4. 16.* and neuer waxe weary in well-doing. *2 Thes. 3. 13.*

For we are members of one body; and shall we but once feed and cloath them?

Reas. 1.

Christians are Temples of the holy Ghost; and shall we not often repaire it?

Reas. 2.

God doth often refresh thee; and wilt thou not treade in the steps of thy heavenly Father?

Reason 3.

Thou wouldest desire to be often refreshed thy selfe, and must thou not doe, as thou wouldest be done vnto?

Reason 4.

This reprooueth those, that grow weary in welldoing; they began well, but something letteth perseverance: well beware, lest as thou hast measured to others in their need

Use 1.

Vse. 2.
Gal. 6.9.

needes, the Lord measure not the like to thee in thy greatest extremitie.

Then let not vs. begin onely, but perseuere in welldoing; for (by this reason Paul vrgeth this duty) we shall reape in due time, if we saine not. He that doth not endure to the end, cannot be saued.

Doff. 8.

Moreouer we may collect hence, that

Gods children are a thankfull kind of people.

Or that, Former fauours are not forgotten by the faithfull.

Paul he carries in minde the kindnesse done vnto him, and prayeth for his friends. So good David, is not vnmindefull of his trusty Jonathan after his death. Is there yet (saith hee) any man left of the house of Saul, that I may shew him mercy for Ionathans sake? 2 Sam. 9.1. See Rom. 16.4. Phil. 2.29.

Reas. 1.

For they are iust; and the remembrance of fauours conferred is a kind of iustice; thanks is the least requittall.

Reas. 2.

For they be also humble. Proud men forget all kindnesse, or at the least, take no knowledge of them.

Reas. 3.

Its a meane to maintaine affection; and, as much as in them is, they seeke peace with all men.

Reas. 4.

They know, that if they forget their friends, they shall be forgotten. For with what measure we mete, it will one day, be measured to vs againe. Mat. 7.2.

Vse 1.

This iustly reproveth many in these dayes, who suffer all kindnesse from God and man to slip out of their minds. We haue hundreds, that haue beene cherished, releued, yet haue not returned thanks. Nay, now a dayes, he that lends to some in want, shall loose both his goods and his friends. But no maruell: For how should we expect thanks from them; from whom the Lord, for all his fauours, receiveth nought but daily indignities?

Vse 2.

Would we be counted Gods children? then forget not former fauours but be thankfull: for its a good thing to praise God and man for the least kindnes received. And its a brand of a wicked person to be unholie, unthankfull.

I haue sometimes thought that the nine Lepers were so glad that they were healed, that for ioy they ranse to their friends, and forgot to returne thanks vnto Iesus; like a little child, who when his parents haue put vpon him a new coate, he is so forward to shew his playfellowes, what a braue man he is, that he returnes no praise for it to them for the present. Well; howeuer this be; come thou to thy selfe as the Butler did; call to minde thy fault this day; and be thankfull; least thy father (at least for a time) strip thee of thy most desired blessings; for a thankfull heart is a good heart, and highly respected with God and man.

And was not ashamed of my obaine.] Here we note two doctrines; the first is, that

Faithfull men haue bene used as Malefactors.

Joseph was put in the prison; Daniel in the den. Ieremiab in the deepe Dungeon; Iohn beheaded; his Master crucified. See also *AE. 12. 4. 6. Math. 26. 47. Eph. 6. 20.*

For the world doth so esteeme of them. *Have we not found this man a pestilent fellow, and an enemy to Caesar?*

Or it may come to passe through hatred. Christ was put to death of enuy, for they had no iust accusation against him. *What euill haue I done? Which of you can reprove me of sinne? not one who could.*

Let not the people be too forward in their censures.

And if thou be a Minister, or man of God and suffer to bonds, be patient, so it be for well doing; for thy brethren, thy Master too, haue trod this presse before thee.

The second doctrine we note is, that

Not to be ashamed of the faithfull in affliction, is a sure signe of a sound Christian. Rom. 1. 17. Iosh. 24. 15.

For Onesiphorus is opposed to them in Asia who fell away, and were ashamed of Pauls bonds.

For its a token of Christian courage and resolution; for why? might not they be catcht also?

It argueth a great degree of humility; the which is an inseperable

Doct. 9.

Reas. 1.

Reas. 2.

Use. 1.

Use. 2.

Doct. 10.

Reas. 1.

Reas. 2.

separable signe of a good Christian; for the more holy, the more humble.

Use. 1.

Then those that shrinke at such a season or occasion may be deemed weake, or no Christians at all.

Use 2.

Neuer iudge well of thy soundnes, if shame cause thee to forsake the doctrine thou professest, or to estrange thy selfe from the deliuerers and preachers of it, especially in their afflictions.



VER 3. 17. *But when he was at Rome, he sought me out very diligently, and found me.*



These words declare, that Onesiphorus was not ashamed, for whereas all they of Asia turned from Paul, he sought him out & found him. And here it may seeme to appeare, that these people were at Rome, when they forooke Paul; and also, probably, that they met with him, with his chaine, and would not take knowledge of him, but turned themselves from him, and that by the opposing of these seuerall persons actions directly one against another.

The Logically resolution.

Now in this Verse we haue a description of Onesiphorus; 1. Its said, that he was at Rome; that was the subiect place where for a time he abode. 2. He is described by an effect. For he sought 3. By the manner how; *very diligently*: And 4. By the successe of his seeking; *he found* whom he sought. Againe here be two things layd downe in these words concerning Paul; the one, that he was at Rome; the other, that he was prisoner, and in distresse there.

The Theological exposition.

But when he was at Rome. This word, *But*, is diuersly vsed in Scripture. Sometime exclusiue; *I haue lost none that thou ganest me, But the sonne of perdition.* 2. Inclusiue. Now is layd up for me a crowne of righteousness, and not for me only, But for

for al them that loue his appearing. 3. Discretiuely: He gaue them all, none excepted, change of rayment; But vnto Benjamin three hundred pieces of siluer. 4. Opposituely: Not Iesus, But Barrabbas. And in the last sence, it seemes to be taken here. They of Asia sought me not; or, He was not ashamed; But &c. opposing it to shame; and then the arguments are diuers. I haue thought it might be read. For; making it the third argument of a Syllogisme, or Reason to proue that Onesiphorus was not ashamed of Pauls chaine.

He sought me out very diligently.] To seeke, in Scripture is sometimes taken in the worst sence; also for prayer &c. Here it signifies, searching and going from place to place, very studiously and inquisitiuely.

And found me.] That is, came where I was, and did meete with me. The Difference betwixt *Inuenire* and *Reperire* is this. When we goe on a thing, we doe *inuenire*; when a thing comes on vs, we doe *reperire*. The one seemes to be an act *per se*, the other *per accidens*.

Let no man once doubt, that Onesiphorus was ashamed of me, being poore in & bonds; for he being at Rome, where I was prisoner & in chaines very diligently and studiously inquired for me, and trudged from place to place vntill he had met me, found me out. And would hee ever haue done this, if he had beene ashamed of me, or scorned me? No verily, be thou assured of that, my sonne.

For hee being at Rome &c. or, when he was at Rome] When he was there and heard or knew of Pauls troubles, he then sought him, and refreshed him, whence note, that

When the faithfull are afflicted, then they are to be refreshed. Say not vnto thy neighbour, Goe and come againe & to morrow wilt I giue thee; if thou now haue it. *Prou. 3. 28. Iam. 2. 15. &c.*

For that's the fittest time: Now a morsell of bread, or cup of cold water to a dry and hungry stomacke will be right welcome, comfortable. A word now spoken to the weary and

The Metaphrase.

Doctrines deduced.

Doct. 1.

Reas. 1.

and wounded soule, is in its fittest season; and how gladly will it be receiued?

Reason. 2.

Againe, we know not what a day or hower may bring forth: our brother may be dead or swallowed vp of ouer-much heauines in the meane time; And will not that be pitifull, fearefull? *Now sleepe henceforward; the houre is come &c.* could not but pierce the sluggish hearts of *Peter and Iohn.*

Reason. 3.

Besides, we may haue our goods taken from vs; or in future time want all opportunity to doe good when we be willing; the which (though the world neuer dreame of such a thing) is an heauy curse. Would it not greeue the husband to much haue good seed, and yet want ground and time to sowe it?

Reas. 4.

In so doing we make God our debtor; and the sooner the better: is it not?

Vse. 1.

And here the best may be taxed, for omitting of the present occasion, or poore mans necessity. We are prone to commit sin instantly, and to put off good and charitable duties from time to time, and to doe them lingringly. But, beloued, this should not be so: we gather fruit when it is the ripest; cut downe corne when it is hardest; let blood when it groweth rankest; and shall we not refresh our brethren being poorest?

Vse. 2.

Let vs be otherwile minded. Is thy brother hungry? now feed him? thirstly? now giue him drinke: burdened with sinne? now comfort him: sicke, or in bonds? now visit him. And doe but obserue the Lords proceeding, and thou shalt see that alwayes in the greatest straites, then he hath declared his arme of mercy. *In the middest of the sorrowes* (sayth the Prophet) *of my heart, the Lord comforted my soule: In my daies* (marke; the best haue their dayes of affliction:) *be heard me.* Then goethou, and doe likewise. Canst thou tell how it may fall out with thee in future time? Death will come; and its a righteous thing with the Lord to deprive those of meanes of comfort then, when as they would not comfort others in great sorrow, at that houre: Wee may runne from the poore

poore, and his homely bed and cottage, but God and his swift curse will one day overtake vs. Wherefore, I, in the name and mercy of God, beseech you, to minde this thing: Say not, Pharisaically, *see 20 is thy selfe*: Little dost thou know how the very presence of thy friend, in time to come, may comfort thee: And I wish that the experience of the want of it, may sometime teach thee the worth of it. I may truly say, that if men knew the sting of death, burden of sin, or extremitie of hunger, by experience; they would runne to and fro to comfort and refresh the afflicted: but men haue not felt the one, therefore they neglect the other: A morsell of bread or cup of small beere, nay, a word spoken in due season, may not saue the body, but a soule from death. Then seriously, assiduously minde this one thing.

Thou wilt reply, we shall endanger our selues in so doing.

Obiect. 1.

1. *Onesiphorus* might haue said so, being at Rome, but would that haue serued his turne?

Sol.

2. Thou therefore must do it, and leaue the event to God. *Epaphroditus* was neare vnto death, and regarded not his life in this case for the service of his brethren. *Phil. 2. 30.*

But they are visited with strange and noysome diseases. Why, such haue most need of all others; the greater miserie, the more need of mercy.

Obiect. 2.

Sol.

I am a Minister, and my people haue the plague, may I visit such.

Quest. 1.

Its generally held, no, thou maist not; being a publike person: for thy death, may be the death (in mans iudgement) of many a soule: And a generall good is alwaies to be preferred before a particular. Yet thou must see that such by some trusty keeper, may be respected, well attended, at the least.

Answ.

May a Minister liue in a corrupted aire?

Quest. 2.

Yes; For 1. Its as good for him as for the people. 2. And God would haue such saued.

Answ.

He sought me &c. We will collect hence, that *The faithfull, where we trauell from home, are to be sought for.* We haue in the Scripture, both precept and example to this

this purpose, and to confirme the point. See *Act. 21. 4. 8.*
Mat. 10. 1. 1.

Reas. 1.

For they be of our kindred; we are children of one father; and will not euery one be desirous to see and be acquainted with his nearest friends?

Reas. 2.

We shall receiue comfort from them, and they from vs; for they will tell vs, what great workes of mercy, the Lord hath done in that place; how the word runs, what faithfull Men, Magistrates, Ministers, &c. the Lord of his good prouidence hath sent amongst them. And thus when the Saints haue met, they haue, as we reade, refreshed one another, and builded vp one another in their holy faith.

Vse. 1.

This checketh those that neuer doe it, nor can endure others to doe it; Such a one was *Diotrephes. 3 Ioh. 3. 9.*
 10.

Vse. 2.

Then when we goe into a farre country, let vs enquire who are worthy, that is, honest men. For its profitable many waies; in buying, selling, borrowing, lending; in comforting and being comforted. You shall haue the drunkards, gamsters, whoremasters, and the like enquire out one another, and shall not we, such as be faithfull, truly religious? This point is of good vse; but seldome practised; and the best in the neglect of it, may be a great enemy to himselfe, euen in temporall affaires.

Quest.

Ans.

How shall I know such?
 1. If the best report well of them. 2. If the worst say ill of them. 3. By their speech and carriage; for wisdom and grace will appeare in the words and face, as the wiseman saith. Yet beleeue not euery report, faire shew, good word: For some mens sinnes follow afterward, as others goe before, *1 Tim. 5. 24.*

Dott. 3.

Very diligently. The point is, that
Whom we affect truly, we will seeke for diligently, speedily.
 For so the word may be rendred. This will hold in all things whateuer. *David* loued the Lord and he would seeke him early, or midnight, and all seasons: *Elisba* loued his Master

Master, therefore sought him: The parents of Christ loved him; and did they not seeke him with heavy hearts? the Bride loved her Husband, and so sought him: and we may say the like of what can be named.

Luk. 1. 48.

Cant. 3. 1, 2.

Because the affections are implacable, vnlesse the object be enioyed which they most affect. It is the nature of loue to delight in the present fruition of that it most affecteth. And as euery graue thing is in motion, vntill it come to the Center, so are the affections stirring vntill they claspe about the subject they affect.

Reas. 1.

Again, true affection desireth to manifest its selfe to the thing it loueth, and to make it the better; yea to bee, if possible, made one with it: But how can this bee, if they two bee separated? therefore the affections will wooe and importune the will to worke for the bringing of them together.

Reas. 2.

What then shall we say of those, who neuer sought the Lord, faith, grace, or the kingdome of heauen, in all their liues? doe they loue the one or other? Is their case blessed, or cursed for the present? It pitieth mee to thinke of the misery that many be in; yet beleene it not, or know it not. Where doe the most men seeke him their soules best loue? when doe they seeke him? how doe they seeke him? Did Onesiphorus thus seeke Paul, because he loved him? and doe wee loue Christ, and neuer enquire after him in his Word, or in heauen? Surely it cannot be.

Use. 1.

Would we then vnderstand the foundines of our affection vnto God, his truth, graces and children? then let vs try it by the diligent search wee make after these things: Doest thou seeke after God, search the Scriptures, and vse all other meanes for the hauing of them? then thy loue is feruent, not fained: But if thou doe not labour the enioying of them; of a truth, the loue of them was neuer entertained in thy heart, or saluation entred into thy soule. Dauid could say, *Oh, how I long for God?* and, *When shall I appear in his presence?* I meditate in the law day and night: Paul, *Desire to see with Christ*: and the Saints haue vled to cry,

Use 2.

Come

Come let vs goe into the house of the Lord. Cold is that done, weake is that affection which neuer worketh or endeou-
reth to obtaine and possesse the thing it loueth.

And found me.] Here is laid downe the successe that One-
siphorus had in his diligent search, whence collect wee,
that

Doct. 4.

They that seeke shall finde: all convenient circumstances being
also observed.

For some shall seeke to enter and shall not be able; be-
cause they either seeke amisse, and that in regard of the
meanes, or end; or in that they take not the acceptable
time: For these cautions must be considered, and then the
point is firme, sound, Mat. 7. 7. Psal. 50. 15.

Reas. 1.

Because the Lord cannot lie, deny himselfe, or breake
promise: his word is gone out, and it shall stand: therefore
those that seeke shall finde.

Reason. 2.

And if it were not so, then who would vse the meanes,
depend on the Lords promise, or could be laued?

Vse. 1.

This Doctrines Vse serueth first, to cleere the Lord a-
gainst all false imputations that the Atheisticall people haue
or may object against his promise. For vndoubtedly,
hee that seeketh shall not lose his labour in the end. Say
not then with the idle servant, who digged his talent in the
earth, that the Lord is an hard Master: for he is true of his
word, faithfull to all, that with honest hearts, doe, or euer
shall seeke him, or his.

Vse. 2.

This may be, in the next place, a ground of great com-
fort to all the faithfull and vpriht hearted; for in whatso-
euer they goe about, they shall prosper. Wee may apply it
to all things as well as to this particular: and that by the
warrant of the Prophets and Apostles themselves. Doest
thou seeke after the Lord? doest thou desire his fauour? cal-
lest thou for grace or mercy? cryest thou after wisdom and
vnderstanding? followest thou after faith, loue, and the
like gifts? pursuest thou, and predest thou the God of
Abraham for wife, children, food, rayment, for earth and
heaven? why feare not, but hope still in the Lord, and thy
heart

heart shall be satisfied with these things. But here let these rules be obserued.

1. Take the present time: *Seeke the Lord while he may be found.* The young man must Remember his Creator in the daies of youth; lest the bootes come wherein hee shall haue no pleasure in them. *Lezabel* had a time; so had *Jerusalem*, *Agrippa* and many others; but when they foreflowed the oportunitie, they found not in future time any mercy. When God calleth and we will not come, we shall cry, but we shall not be heard. Wofull experience hath taught this truth to many thousands; for there is an appointed time for all things vnder the sunne.

Rules to be
obserued in
seeking.

2. Seeke for what thou wouldst haue at the Lords hands, let him be the principall. *Asa* was sicke in his feete, *Ezekiah* at the heart; the one seeking to the Philician first, died: the other going to God, had his life many yeares prolonged. Goe not with *Saul*, to a witch at *Endor*; with *Indas*, to the Pharisees: with *Ephraim* and *Iudah*, to *Assur* and king *Iareb*: with the Papist, to the Pope or Angell; But goe to the Lord; for these are miserable comforters; and the best of them, if the God of all the world, the first mouer of all things and chiefe Philician be absent, cannot heale thee or cure thee of thy wound. But seek vnto God, and he will heare thee, helpe thee.

Hof. 5. 13.

3. Goe to him; but not like the proud Pharisee, with *I thank God I am not so, nor so*; neither with the boasting Papist, in the robes of thing owne righteousness; but come vnto him in the name of *Christ Iesus the sonne of his loue*; send him, or set him before thee: For whatsoever thou shalt seeke in his name, that is, in his worthines, it shall be giuen thee. For without *Christ*, he is a consuming fire.

4. Let the word, and that neuer erring spirit be thy guide. If these two lead thee to the Father in the new and euering liuing way of *Christ the Saviour* of all that are saved, thou shalt find according to thy hearts desire. Practise this Rule.

5. 8. Haue respect to the manner of thy seeking; let it be

be vpon the feete of faith and affection, with the wings of pure zeale and feruency, and then thou shalt find assuredly.

6. And finally, let the end of thy seeking be for the glory of thy God; the good and comfort of thy brethren; and reformation of all thy wayes; the curing and curbing of thy strong corruptions, the encrease of all grace: and for food, friends, favour and rayment so farre, and no farther, as the Lord seeth them to be needfull for thee. Obserue these directions, and then stay the Lords leysure, and be sure of it, that as *Onesiphorus* found *Paul*, so shalt thou the thing thou hast sought after, be it what it can in earth or heauen.

Now whereas *Onesiphorus* sought *Paul* at Rome, and was permitted to refresh him, we may note, that

Doct. 5.

Rome heathen was not so bad then, as *Rome* Christian is now. *Act. 28. 30.*

Reas. 1.

For *Paul* might be suffered to liue, to haue his keeper to leade him in a chaine, to dwell in a house; all that would were permitted to come vnto him; and without let he might preach the kingdome of God, the Gospell of Christ. But now, if a *Paul* were there, he would not be thought worthy to liue, no not for an houre.

Reas. 2.

Vse.

Againe, wicked men grow worke and worse. Let this forger be as a sure brand for that Beast, who is drunke with the bloud of the Saints; that it is he and no other who exalteth himselfe aboue all that is called God, and the very *Antichrist* whom the Lord will consume with the sword of his mouth. They boast of piety and pitty, when as *Cain* was no more etnell to *Abel*, then they be to the faithfull. Well; Let them thinke, that they doe God good seruice in putting vs to death; yet they are deceiued if that. In this we are not; that for so doing they shall tast of the very dregs of Gods hottest vengeance, spue, and fall and dye the second death. For Pope and Papists are men according to the Diuells owne heart.

18.

VERſ. 18. *The Lord grant unto him that he may find mercy with the Lord at that day; and in how many things he hath miniſtered unto me at Ephesus, thou knoweſt very well.*

WE are now come (through the good providence of God) to the laſt verſe of this Chapter; In the which two things are comprehended. 1. A prayer. 2. An Appellation. In the Prayer we may obſerve 4. things. 1. To whom Paul prayed [*the Lord.*] 2. For whom he prayed, [*him*] That is *Onesiphorus.* 3. For what he prayed [*mercy.*] 4. At what time he would haue his friend to receive the thing he prayed for [*at that day.*]

The Logically
reſolution.

In the Appellation we haue theſe particulars. 1. That *Onesiphorus* relieved *Paul.* 2. The place where it was, at *Ephesus.* 3. Wherewith, that is, *many things.* And 4. The probation of this in the laſt words: *Theſe, or thiſ thou knoweſt very well.* He drawes an argument from *Timotheus* knowledge to confirme his Teſtimony.

[*The Lord.*] In Hebrew, *Adonai* is *Lord*, being a word of the plurall number, yet often uſed in the forme ſingular: it is deriued of *Eden*, a baſe or pillar which ſtaineth a thing: and our Engliſh word *Lord*, hath much like ſignification, being contracted of the old *Saxon* word *Latord*, which cometh of *Laef*, to ſupport, ſuſtaine or cheriſh; ſo that, *Lord* is a *Suſtainer*, reſreſher, ſupporter, cheriſher. For if God withdraw his power, all things come to nothing. In the Greeke, it properly ſignifieth one that hath authoritie, or on whoſe authoritie ſomething dependeth or conſiſteth: and ſo indeed doe all things depend on God, and hee is cheife gouernour and owner of all things created.

The Theological
expoſition.

[*Mercy.*] The word in the Hebrew put for mercy, doth import a ſacred affection of piety, fauour, benignitie, and bountifull good pleaſure or will of God towards a man, without reſpect of deſert or merit. It is alſo applied to man,

and then it is meant, a pious, louing and benigne affection, whereby he is moued and inclined to doe good, to shew pittie, compassion &c. or that grace of God the which he hath receiued from the father through Christ, which is inherent in him; or conferred externally vpon him, and then its glory. *Isa. 40. 6. & 1 Pet. 1. 24.* And it is frequent for the Greeks to vse that word, which our Apostle doth here, for it; the which Christ himselfe alloweth & did practise. See *Hes. 6. 6. Math. 9. 13.* And the Hebrewes of *Chesed*, which is *Mercy* call a godly man, *chasid*, that is, gracious, mercifull, *Psal. 4. 4.* some read, a gracious Saint.

With the Lord.] The like phrase we read *Gen. 19. 24. The Lord rained fire and brimstone from the Lord.* Paul vseth the like manner of speaking; for as iudgement came from the Lord vpon Sodom; so he prayes for mercy to befall *Onesiphorus* from the Lord: Yet I haue thought, that *Lord*, in the first place, is to be vnderstood of the Father; and in the second, is meant the Sonne; for he is the iudge of the world: As if our Apostle had thus prayed; *Now God the Father grant that Onesiphorus may find mercy of his sonne, at his appearing, vnto whom he hath committed all iudgement.* For Paul knew this, that Christ must iudge the world, & might therefore distinguish thus in his vnderstanding, when he prayed. But howeuer, the sense is good and sound.

At that day.] Some thinke; at what time he should also be afflicted; for at one time or other Paul thought he might also suffer for the Gospell, though for the present he escaped. Others haue conceiued, at the day of death: I rather would take it to be meant, at the day of iudgement; for then is the righteous rewarded for his workes; and that is a day, wherein, if it goe well with vs, it will be well with vs for euer. And its vsuall for good men, to haue their minds in trouble, set vpon that object of the generall freedome from all misery, and fruition of all felicity.

And in how many things; or, how much.] By things may be vnderstood, money, meate, apparell, and the like; or parchment, papers, bookes, conference, encouragement &c.

The

The sense is, *very abundantly, liberally.*

He hath ministred vnto me at Ephesus.] That is, freely, lovingly imparted and conferred vpon me, when I was personally there present.

Thou knowest very well.] Here Paul appeals to Timotheus, for the truth of his testimony and confession. To speake my priuate opinion: This Appellation (I thinke) hath reference to that in the 15. verse: And thus the sense seemeth to me. Thou knowest how many fell from me of Asia at Rome: But thou art better, or very well acquainted in how many things, or how much I was relieued by Onesiphorus at Ephesus: For (peraduenture) Timotheus saw not them, when they reiected Paul, and cast off their profession, but heard it; or if he did, it might be but once: yet he being Preacher at Ephesus, and abiding there long, might often see Paul relieued by Onesiphorus. And this I take to be the reason why Paul saying here, as in the 15. verse, *thou knowest*, doth in this, adde *better, or very well*, which he omitted there: For it seemes to be a comparison, The one thou knowest well; the other better, or very well; or Timotheus might heare of the first, yet saw the second.

Though it be not in my power to make requitall to my good friend Onesiphorus for many his kindneses; yet my hearts desire and my prayer to God is, that hee would shew him fauour and mercy, by the hand of his sonne in that great day, when, and wherein, he shall come to iudge all the world: And good reason haue I thus to petition the Lord for him; for thou art very well acquainted, how abundantly he administred vnto my necessities, being at Ephesus; as thou art not altogether ignorant how all Asia fell from me and forsooke me at Rome.

The Metaphrase.

The Lord grant vnto him that, he may find mercy with the Lord

Doctrines deduced.

Lord at that day.] For our better and more methodicall proceeding, we will first beginne with the time, when Paul would haue his friend to finde mercy; whence this is the point to be collected, that

Doct. 1.

There is a distinct time wherein the world shall be iudged. Or, There is a day of Iudgement. Eccles. 11. 9. Dan. 7. 13. Math. 24. 37. 2 Pet. 3. 10.

Reas. 1.

And that for these following Reasons. That the creatures might be freed from bondage, and all manner of groining; for till then they be subiect vnto much sorrow, going against the proper end of their first creation; whereby the Lord is much (through the abuse of them by the Reprobates) dishonoured. They be the great Booke of God; alwayes vnfolded, wherein the wicked might reade his power, Deitie, and wonders, if they would: they are oftentimes punished for mans offences; the earth is barren, groining like a woman with childe, yet cannot bring forth her fruite; the Seas are dryed vp; the beasts of the field mourne; the fish of the waters die and smell; the fowles of the ayre perish, and the very heauens become as brasse. The good Angels too, till then, ministring spirits, take many a iourney from heauen to earth, place to place, and from person to person, to comfort and kill, prelerue and slay: And some (but without grounds) haue conceiued, that they moue, vntill that day, the Orbes and celestiall spheares: when as it's probable, no such things be. For thus I would reason.

If Angels moue the Orbes.

1. If there bee materiall Orbes, wherein the starres, as nayles in a wheele be fixed; then they must be either more crasse and solid, or more subtile and rare then the Element of fire: If they affirme, that they be more solid; then how can a more graue body ascend aboue that which is lighter? And if they hold, they be more subtile then the fire (aboue which they say, they are placed): then how can the stars be fixed in them, for wee cannot fallen them in the ayre, much lesse then in a finer subiect.

2. We see fishes in the sea, beasts placed on the earth, fowles

fowles in the ayre, and Angels in heauen: Why then should the element of fire bee created to bee voyd, since euery element is replenished with its proper and peculiar creatures? Earthly bodies be on earth; watery bodies in water; airy, in the ayre, heavenly, in heauen; so that by proportion & method, the Sunne, Moone, and Starres should be in the element of fire; and running their circular and swift motion, they cast downe the fire, which otherwise of its nature would not descend; participating more of fire, (and being without sense, for otherwise the fire would consume them) then any other element: For if we marke, we shall see the Lord doth maruailously fit euery creature for its subiect. And this may seeme to bee the reason, why the Moone is spotted and no planet besides; in that she runnes her motion in the very ebbe (as I may say) and dregs of the element of fire: for the purest, as we see in water, is highest. And why the starres neere the Poles, doe twinkle and looke bright, may also be, in that the fire, being moued there by the reflexe, doth enlighten them more fully. And whereas some seeme to wander, it is not because they are not moued with a circular Motion; but they come short, going a lesser compasse, and therefore we thinke that they goe forward and backward. We may see the truth of this in those people, that, in diuerse pathes one distant from another, doe runne with a circular motion about a pole or pole.

3. It is the position of those that doe maintaine Orbes, and Epicycles, that, *No violent motion is perpetuall*; how then, if the Angels or Intelligence did moue the Orbes, where in they hold the starres be fixed, should this motion bee so constant, permanent?

4. Finally, God made euery creature very good, able by an internall faculty or principle to accomplish its end: Why then should not the starres haue this power by nature, as well as other things? So that, it seemes they haue a kinde of motiue soule; as all other creatures that moue haue either a vegetatiue, sensitive, or reasonable soule. This

that I hold is no new opinion; and there be many strong reasons, by learned Philosophers, to proue it; the which I omit, only alleadging such as I my selfe haue conceiued: And if it be a truth that they also hold, that now the Sunne is nearer the earth by many degrees then in former time, it will follow, that there is a vacuity in Nature, which they deny: for the Orbes doe also descend, and what supplieth the place? But we omit this as somewhat intricate, and not much edifiable; and render other Reasons of the doctrine.

Reas. 2.

And this day must be, in regard of the wicked and godly persons: For many a man liuely here in sinne committing many close adulteries, thefts, murders &c. the like, the which neuer come to light: And the vpright man doth performe many a good duty in secret, giue almes, and pray in private, and yet is wronged in this world. Therefore God hath appointed a day, wherein he will reward euery man according to his workes.

Reas. 3.

And, as the Father finished his worke and rested, the son his, and now keepeth a rest; so must the holy Ghost perfect the worke of sanctification, and then keepe an eternall Sabbath: For there must be an end put to the worke of Renouation, as there was of Creation and Redemption.

Reas. 4.

Last of all, this must be, that the Sonne of God may be seene in his glory, as he was in his humiliation; that he, with his very presence, may wound the hearts of all such, as in the dayes of his flesh, pierced him through with many sorrowes. Then shall he tread all his foes vnder soore, fully breake the head of the deuill, that crooked serpent, render vp his kingdome into the hands of his father, and ioyntly with him raigne for euer and euer.

Use 1.

This serueth to confute the opinion of the Sadduces, who who denied the resurrection, of *Hymeneus* and *Phileas*, who held the resurrection past already: and the rabble of all such as cry, where is the promise of his coming? are not all things alike from the beginning? 2. Pet. 3. 3. And how shall we

Use 2.

And here we must learne, not to iudge any mans finall condition before the time. Who art thou that iudgest another mans

mans servant? for he standeth or falleth to his owne Master. Euery mans face must stand of its owne bottome; and if any erre, is not his errour with him? We must all appeare before the tribunall seare of Christ, to receiue iust recompence of all our actions: Let vs therefore, brethren, no longer iudge one another: for he that doth this, is not an obseruer of the Law, but a iudge: And *Vengeance is mine, I will pay*, sayth the Lord God Almighty. And, *He that thinketh he standeth let him take heed lest he fall*. Be not many censorious Masters; for there is one that iudgeth euen the Lord.

This poynt must also learne vs patience in all wrongs, troubles, and persecutions. What if iust *Iob* be reputed an hypocrite? *Paul*, that man of God, a pestilent fellow, a mouer of sedition, a preacher of false doctrine, and not worthy to liue? *Iesus Christ* the righteous, the Carpenters sonne, to haue a Deuill, to be a Drunkard and wine bibber, a friend to Publicans and sinners, an enemy to *Cesar*, a speaker of blasphemy? Yet the remembrance of this day did cause them to endure the crosse, despise the shame, resist vnto bloud, and neuer to deny their innocency to the death. And this ought for to worke the same glorious effects in vs, when we are crossed and cursed of Turke and Pope, Papists and Deuills. We must know that our Redeemer liueth; that he shall iudge the quicke and dead; and that it is vnto them, a day and signe of perdition; but vnto vs that be faithfull, of ioy and saluation; and that from God, and of God.

Moreover, we from hence are to learne, not to mourne as men without hope, when our faithfull friends are gone hence, and are not to be seene. Why, they are not dead, but a sleepe: they shall awake, at this day, out of the dust, the Lord shall shake the earth, withdraw the curtaines of the graue, call by his powerfull voice, and *Lazarus*, with all that lie with him in their beds, shall come forth. *Paul* makes this vse of it, when the people of God were pailing, and would not be comforted. Why, saith he, what doe you weepe, as the Heathen that haue no hope? shall not the

Vse 3.

Vse 4.

1 The. 4. 14.
15. &c.

Lord, that raised vp Christ, raise vp your mortall bodies, send his sonne in the clouds with the voice of a trumpet? and shall not you and they be gathered together, come before him, and then being carried into the great throne of his Maiesty, for ever remaine together? Wherefore comfort your selves with these words. And we, in these latter times, are to make the same vse also. For whatsoever is written aforehand, is written for our learning, that we through patience and comfort of the Scriptures might haue hope. Rom. 15. 4.

Use 5.

And from this doctrine, the wicked and profane may be stricken with terrour and feare. For what an immeasurable object of wrath and indignation discouereth it selfe to all such? when the earth shall tremble, the mountaines, like men frighted, shall skip out of their seetled places; the sea roare, the waters boyle like an hot and raging cauldron, the Sunne be turned into bloud, the starres fall, (as the tree that after a pinching frost, casteth her leaues and fruit,) from the firmament; and the whole frame of Nature flame with fire; yea the heavens themselves shrivle and passe away as a paper scroule, and all the elements, from the lowest depth to the highest ascent, shall melt with heate, and burne like a fornace: I say, when these things shall be, where will the vngodly and the sinners appeare? Now shall the drunkard, drinke the deepest violls of the Lords vengeance, spue and fall, and neuer rise any more: the Fornicatour and Adulterer, shall burne in torment, the very marrow of their bones shall frie, and their proud flesh be consumed by fire: the Vsurer and Couetous man, shall haue their gold and silver to eate vp their flesh like rust, and their thicke clay, falsly got, shall presse them downe to the nethermost hell; the Epicure, and dainty feeding person shall be pinched with hunger and thirst; and shall not haue so much as one drop of cold water to coole their tongues: the swearer, who hath dipt his tongue red in the wounds of Christ, shall be pierced through with many sorrowes: In a word, that soule, which hath bathed it's selfe in the pleasures of sinne without repentance, shall die the second death. Wherefore, while it is called

called to day, returne and cause others to returne, that you may escape the dreadfull and importable wrath to come. But alas wicked men, for all that man or God can say or threaten, they are like *Iob's* horse, *Iob* 39. 21. &c. they walke in the valley of sinne, and reioyce in their strength of iniquity; they goe out to meet the harnessed man Christ with the reuenging Scepter of iustice in his hand; they swallow and breake the ground of Gods precepts with their fiercenesse; they account brasse as straw, iron as rotten wood; they thinke that they can drinke vp (as the Leviathan doth *Jordan*) the Rivers of Gods wrath with their mouthes; they smell this great battell afarre off, and cry, *Ha, ha*, at the sound of the last trumpet, and say, Tush wee shall neuer bee mooued, the Lord neither thinketh good or euill. But for all this, God, who sits on high, hath girded himselfe with the garment of vengeance, his sword is whetted, his bow bent, he will therefore make his shafts drunke with their purple blood, and will for euer haue them in derision. And seeing these things are so, *What manner of men ought we to be in holinesse of life, and blamelesse conuersation?* Oh, now consider this, yee that forget this day, lest thee strong God teare you in peeces, and there be none that can deliuer you.

And is there a day, wherein the Lord shall iudge the world? why then, on the contrary, heere is a world of comfort to the iust and perfect man. In all thy crosses, wrongs, iniuries, troubles, persecutions, sicknesse, and in the houre of death, look vp to this hill, soare to this height, and haue this continually in thy remembrance. For now shall thy wounds bee cured, thy infirmities healed, thy enemies reuenged, and all thy honest workes rewarded: Now shall Sathan bee trod vnder thy foot; his instruments bound in euerlasting chaines of darkenesse, and thou with thy Lord and Master Christ, bee carried into the holy of holies, filled with ioy, and bathe thy soule in the riuers of pleasure for all eternity. All the men of God, in their greatest anguish here below, haue fetched comfort by the eye of

7/8-6.

of faith, at this Mountaine. *Iob* reioyced, being cast on the dunghill, that his Redeemer liued, and that hee should see him stand the last on earth. *Dauid's* heart was glad, and his flesh did rest in hope, because his soule should not bee left in deadlihead, nor his body see corruption. *John* longed and cryed, *Come Lord Iesus, come quickly*; and had wee the same precious faith, wee haue the same precious promises; why then are wee not rauished with the remembrance of these things? Let the minde of the righteous wander whither it will or can, this will bee the spring where to coole its thirst, the poole to wash away its filthinesse, the stay whereon to rest, like the Arke on Mount *Ararat*, after all its stormes and tempests. This is the acceptable day of the Lord, the yeere of Iubilee, and the very time when all things, in an vchangeable, eternall, and neuer-fading condition, shall be settled, established. Wherefore be steadfast, immoueable, resolute in good, patient in suffering euill; for this is the day that will pay for all.

And thus we come to handle a second doctrine. Where *Paul* saith, that day, adding the Article, *That*; wee note, as others from the like grounds doe, that

Doct. 2.

The day of iudgement shall be great and wonderfull.

It is elswhere called, the great day of the Lord. *Iude* 6. *Rev.* 6. 17, and 16. 14. And it may bee so stiled, for diuerse Reasons.

Reas. 1.

First, if wee consider the Iudge, (for that addeth to the dayes excellency and greatnesse;) and that 1. for his person; is hee not God and Man, Wonderfull, Councillor, the almighty God, the euerlasting Father, the Prince of peace, *Isa.* 9. 6? This is hee, who made all things of nothing, the first and the last, who though hee was deade, yet now liueth for euermore. *Rev.* 1. 18. 2. Where is his habitation, and from whence doth hee come? hee dwelleth in that light, which no man can attaine vnto; and whither can wee flee from his presence? 3. How shall hee bee attended? What, will he come like *Nebomiah*, with one or two poore attendants? or, as *Naomi*, with *Ruth*? or like *Dauid*.

David to the King of *Gath*, all alone? No: he will be accompanied with two bands, like *Jacob*: having a thousand thousands of Angels with him; his scepter shall be in his hand, to breake his enemies in pieces like a potters vessel. 4. And where shall he come? from *Jerusalem* to *Jericho*? from *Egypt* to *Canaan*? from the East to *Bethlehem*? No? he descendeth from the highest throne, riding on the wings of the wind, passeth through the thicke clouds, and his way shall be in the aire: Then shall his signes appeare (by which I vnderstand not the Crosse with the cursed Papist; but that splendour which shall flow from his glorious person) that like the Sun, with his beames, when he riseth, shall enlighten all the world.

And it may be called great, if we minde who shall be iudged; not *Paul* before *Festus*; *John* of *Herod*; or the Prince of the Pope: But all creatures, men, and Angells: The sea, the earth, death and hell shall giue vp their dead; so that all euill spirits, Men, women and children that haue beene, are or shall be, must appeare before him: Kings, Nobles, Iudges, Bishops, without their crownes, rochers, scarlet robes, and worthy ensignes of honour.

And what acts and enditements shall be present'd? All and euery one that hath beene done good or euill, from the very beginning of the world vntill that day: all shall be examined, cleared, not one omitted. The booke of each mans Conscience shall be opened, and Gods eternall Register; so that the most seeret sinne, or hidden act shall come to light: And doth not this adde to the daies greatnes?

Finally, if we consider the words or matter of the sentence it will aggrauate the merueilousnes of the iudgment day: For the Reprobate shall be rewarded with eternall torment, and the elect with immortall glory: the one shall haue as much misery, and the other as great felicity, as created natures are capable of.

And will this day be such and so great? Are not those then to be checked who neuer haue it in their mindes; neither make the least preparation? All times, seasons, moneths and

Reas. 2.

Reas. 3.

Reas. 4.

Reas. 5.

and dayes be thought on, longed and provided for; yet this that surmounteth all, is forgot, not regarded: What prouision shall we see for the Sessions or Assizes of one lit-
 the County or Citty; and yet none for this generall, vniuer-
 sall gaole-delivery of the whole world? where be mens
 wits? or what doe they thinke on? For to what end doth
 God place them here below, and afford them time and
 meanes, but to stand spotles, blamelesse at that day? Yet
 men be vnwise, and neuer consider their latter end. *Deut.*
32.29. If a Master should set a light vpon a Candlestick,
 giue his seruant, wherewith to worke, afford time food,
 and all things conuenient; yet when he comes to see if his
 taske be finished, he findes that the meate is wasted, the
 time ended, the Candle to the very socket burned; and yet
 little or nothing of the worke farthered; how would such a
 seruant excuse himselfe to his Master? And is it not so
 with many of vs? God hath giuen vs meate and drinke;
 time and matter; candle and fire; But what haue we done?
 Is not the lamp of our life almost consumed, the Sunne of
 the Gospell about to set (at the least from vs;) and yet
 we haue not finished the worke that was giuen vs to doe?
 We are without our wedding garment, polluted in our
 blood, and in regard of cloake or couer of grace, starke
 naked. How shall we then expect to avoyd that fearefull
 sentence? *Friend, how camest thou hither, without thy wedding
 garment? Take him, bind him hand and foote, and cast him into
 utter darkness.*

Vse. 2.

And is that day so great? Then let vs all prepare for it,
 before it come, finish our worke, be cloathed and not found
 idle or naked. For blessed shall that seruant be whom his
 Master shall finde so and so doing. Say not, with the foole,
 that there is no God. Make not a league with hell and a
 couenant with death. Beleeue not, *Hymeneus* or *Philetus*,
 that the Resurrection is past already; neither cry, with the
 scoffers and mockers, *Where is the promise of his coming?*
 Doubt not of the day, and the certainty of its approaching:
 For doth not the drowning of the old world; declare it?

the deuouring of Sodom by fire and brimstone, proue
the destruction of Ierusalem, confirme it & the curse vpon
the Iew at this day, ratifie it & the horrible plagues, inundations
of waters, earthquakes, extraordinary frosts, the blazing
starre, and many petty iudgements that hourly haue and
doe befall the wicked, &c. Oh therefore as thou dost
beleue it, so prepare for it: Now time is present, meanes at
at hand, the Lord allures thee; But will it be, shall he doe
so, euer? No, no, Remember the foolish virgins; get oyle
in thy lampe, grace in thy heart, righteousness on thy per-
son, and a good conscience to thy companion, or else it
had beene good for thee, thou hadst neuer bene bred or
borne: For without these, the iudge will frowne, bend his
browe, and be a consuming fire.

The next instruction we gather is this, that
Christ the Lord shall iudge the world. Act. 17. 31. 1 Cor. 4. 4.
1 Tim. 5. 21. 2 Cor. 5. 10. 1 Thes. 2. 19.

Doct. 3.

If we vnderstand by Lord (in the second place) the Sonne
of God, then the point is plaine: But howeuer its, a sound
position. For if we expound the word to be meant of God
the Father, yet, he will shew mercy and iudgement by
his Sonne; For he hath committed all things to his
hands, not to requite with words.

For by him, at first, were all things made, by him, since
was Man redeemed; therefore its most meete they should
be iudged by him.

Reas. 1.

The iudgement shall be visible, so that its most con-
uincient the iudge should be so too: Now the Father is in-
visible but the Sonne, in our nature, is not.

1. 5. N

Reas. 2.

And shall Christ the Lord iudge the world? What then
shall become of those that haue crucified him and per-
secuted him in his members, that haue trod vnder foote the
Sonne of God, & made a mocke of the blood of his Co-
uenent? that haue despised his Spirit, and disobeyed his
Gospel, that haue set as it were betweene their teeth
his flesh by their cruell oathes, and would not haue him
to reigne ouer them? Wofull and vnumerable will their
condicion

Vse. 1.

No. 2.

condition be; fearefull & lamentable shall be their portion. Did *Moses* tremble at the Mount: *Iohn* fall downe troubled at the sight of an Angell? *Felix* shudder before *Paul*? and the stubborne *Iewes* fall, at the voice of *Christ*, backward? What will the prophane men doe, when he shall come to be reuenged on them, and to reward them according to the number and greatnes of their sinnes? Shall a man cloath'd in purple, or scarlet, whose throne is in the dust, and his breath in his nostrills, make a guilty conscience to quake and tremble? Shall not then the Iudge of all the world enwrapped with glory, couered with ieaousie, and hauing the keene sword of reuenging iustice in his strong hand, make the hearts of such as neuer would obey his lawes, to faile them for feare? Shall they not wish that the Mountaines might fall on them, and the hills couer and conuey them from his presence? would not they be glad if they might creepe into the crannies and close caues of the earth, from his reuenging and impartiall iustice? And if a *Lord* haue mercy upon thee; a *Take him away* iailer, will cause such shedding of teares, folding of armes, and wringing of hands? what will that irrevocable sentence doe, *Go ye cursed into eternall fire, prepared for the Devill and his Angels*? I could wish, that those words were grauen with a pen of iron in the palmes and foreheads of euery impenitent sinner, of euery dissolute and godlesse person.

And shall *Christ* iudge the world? shall he that redeemed thee, sit vpon thee? then be of good comfort, for it cannot but goe well with thee. No man euer hated his owne flesh, but consumed his reall and royall members, or put away a chaste virgin. Assure thy selfe then, that thy head and husband *Iesus* shall neither leaue thee or forsake thee, or euer be diuorced from thee. This vs is worthy our best consideration, and a ground to euery honest and vpriight heart, of vnspokeable comfort. Therefore when *Sathan*, *Death*, *Iudgement*, and hell looke thee in the face, thinke vpon this thing.

And shall *Christ* iudge thee? Then Agree with thine ad-

Vse 2.

Vse 3.

versary quickly, whiles thou art in the way with him, least he deliver thee to the Iudge, and the Iudge deliver thee to the Iailor, and he cast thee into prison: For verily, thou shalt not depart thence, untill thou hast paid the uttermost farthing. And when will that be? Neuer, neuer: And might not this word breake thine heart, and mouethee to doe it?

When Ioseph was to goe before Pharaoh, he shaued his head, and put vpon him another robe or change of raiment: When Hester went vnto the King, she clothed her selfe with her royall apparell: And shall we meete the King of Kings, wrapped in the stinking weedes of drunkennes, swearing, and lying? covered with the monstrous clouts of fornication, adultery, and all vncleannes? Surely if we doe, we shall neuer find fauour in his eyes. Let him then that hath stolne, steale no more, but labour with his hands: And that I say to one, to all I say it, *Change your minds and turne; that your sinnes may be put away, when the time of refreshing shall come from the presencc of the Lord, and he shall send his sonne Iesuu, the which is now preached vnto you, to be The Iudge of all the world.* But in regard the most little consider this day, or dreame of their latter end; or if they doe, vsually, like Agrippa, put it off, vntill it be too late; let these following Motiues somewhat preuaile with thee to practise it speedily.

1. Remember, that he may come suddenly, in the dead of the night; when thou little dreamest of such a matter. Was it not a dreadfull summoning to the rich foole, *This night shall thy soule be fetched from thee?* Suddenness makes an evill, a double curse; We may die in our sleepe; and what a fearefull thing would this be, if we betooke away in our sinnes? for as death leaueth vs, so shall iudgement find vs.

2. We cannot hide our selues, or the least of our sinnes, from his all-seeing eye: For all things are naked and bare before him, with whom we haue to deale.

3. Consider his power; he can send his Angells to fetch vs before him, from the foure endes of the world; be we neuer so strong in might, or potent for number.

Motiues to
prepare for
the day of
iudgment.

4. Call to minde, that he is strict and iust in all his proceedings; not one can escape death, if sinne be found vpon him.

5. That there shall be no delay, or bayle; when he commeth, iudgment shall be executed speedily.

6. And last of all, let it be well thought on, what the iudgment is; where the torments shall be; with whom, and how long. The paine shall be in soule and body; the place, that darke and infernall pit; the persons, Sathan and all the damned, from the presence of God, and the spirits of iust and perfect men; and the continuance for all eternity.

What heart so hardened, conscience so seared, or person so desperate, reprobate, weighing these things in the equall ballance of his owne minde and consideration, that would goe on in a sinfull course and not amend? Yet if this will moue nothing, I say no more, but the Lord haue mercy vpon thee; for thy case is fearefull, dreadfull.

The fourth Note we obserue, is, that

Doct. 4.

The best man is not rely vpon the merit of his workes, but the free mercy of God at the day of iudgement. Math. 25. 37. 38. &c.

Reas. 1.

For he hath many falls into euill. If we say we haue no sinne, we deceiue our owne selues, and the truth is not in vs: And, There is none that doth good and sinneeth not, no not one. Even in many things we sinne all.

Reas. 2.

Besides our sinnes, the best workes we performe, be imperfect; For as chaffe groweth vp with the corne, so doth sinne cleaue to our perfectest actions. Grace and corruption like fire and water mixed, hinder the acts one of another from absolute perfection.

Use. 1.

Away then with the Merit Mongers, that plead, through desert, for saluation: Had Onessiphorus neede of mercy, that did so many good workes, & shal the Papist hold workes of supererogation? We might say of Supererogation. Canst thou stay the Sunne in his swiftest motion? gather the wind in thy fist & remoue the earth out of its center? or stoppe the hot burning fornace with straw and stubble? then plead at-
terward

terward for merit; yet theſe things be eaſier to mortall man then the other; yet both impoſſible.

But they object; *Why then doth Daniel exhort the King to Redeeme his finnes by righteousnes? Dan. 4. 27.*

Obiect. 1.

1. The Hebrew phraſe is not truly turned.

Sol.

2. Its but an exhortation to repentance, inducing him for to breake off his former cruelty he had committed; the which is needfull for all perſons. 2 Tim. 2. 25.

Chriſt bids the people to *Make them friends of their riches of iniquitie, that when they want, they may receive them into everlaſting habitations. Luk. 16. 9.*

Obiect. 2.

1. *They*, is not to be referred to the riches, but to the perſons, as is plaine by the parable's application.

Sol.

2. No other thing is meant, but that they would teſtifie of their goodnes and charitie towards them, and pray for them. Why then doth God command good workes?

Obiect. 3.

1. To manifeſt that he approveth and alloweth them.

Sol.

2. That we might be prouoked to doe them.

3. To comfort vs in the aſſurance of the truth of our faith.

4. To ſtrengthen the weaknes of our beleefe that often ſtaggereth.

Obiect. 4.

But God hath promiſed a reward to them.

True: but 1. Its of his free mercy, not for our merits.

Sol.

2. He crownes his owne graces in vs.

And we cannot Merit; for

1. He workes both the will and deed of his good pleaſure.

2. There is no equall proportion betwixt our workes and ſalvation; For they be finite, imperfect, temporall: it is infinite, perfect, eternall.

3. A worke of merit muſt be aboue that which is required at our hands, aboue Gods due; we haue none ſuch: For God hath created, redeemed, ſanctified vs freely.

4. We confeſſe, that God might condemne the beſt; for if he ſhould Marke what is done amiſſe, no meere man could abide it. And he of his mercy, can ſaue the worſt; Let the beſt therefore not preſume; neither the worſt utterly deſpaire.

5. And we read of a threefold promise of reward. 1. Under the Covenant of workes. 2. Of faith. 3. After we beleue in Christ. But this is all out of the Lords mercy and dignity, not for our merits, or desert.

6. And if that be a truth, that Christs merits doe not proceede from him, or are procured by him without relation to the free promise of his Father. (the which some hold,) how then can man merit condignely? Yet the Protestants maintaine good workes, and no barren faith doe they allow, as the lying Aduerfaries know well enough, though they send vs all to hell with our fruitles faith: Onely we say, that by faith we are iustified without the workes of the law; for were it otherwise Christ had died in vaine. And this is our firme position; that as fire cannot be without heate, ayre without leuity; water voyd of humidity; or the earth be abstracted from all gravity: No more can a true liuely faith be without some fruites worthy amendment of life. Good workes are the way to heauen, and a necessary condition, if man haue time and meanes, to be obserued; yet they are not the sole cause of rainging. When the Figtree (saith our Lord) puts forth his leaues, ye know that the spring draweth neere: But is that a cause of the spring? or the spring of that? So when we bring forth good workes we know we haue a true faith; but faith is the cause thereof, not the contrary; and so consequently of mans saluation. *Bellarmino* himselfe saith, that in regard of the vncertainty of mans workes and our owne presumption, the safest way is to depend on the mercy of God. Thus, by the ouerruling hand of God, a second *Caiphas* hath once againe prophesied aright.

Vse. 2.

And let this doctrine teach vs to praetise Christs lesson which is, that *When we haue done all we can, to confesse our selues vnprofitable seruants.* Let vs neuer dispute with our Maker, plead perfection, or by our selues iustifie our selues, or expect the least reward. Surely, he that is well acquainted with his owne inward corruption, and actuall transgressions, will neuer boast of his owne worthines. And no one point which

which the Papist doth defend, hath caused me to doubt more of their finall good estate then this. For if they were borne againe of the water and spirit; they, by their owne frailty, would haue learned experience to haue bene farre from the least thought of merit. Wherefore, in thy best condition, say; *Lord thy mercy is my merit; thy free fauour my felicity.*

Where Paul in the twelfth verse, and now againe in this maketh mention of the last day, we note, that

A good mans minde is often carried to thinke on the day of iudgement. Iob. 19. 25. Psal. 17. vlt. 2 Cor. 5. 2. Phil. 3. vlt.

For when they cast their eye on the poore creatures, the which groane for our sinnes, and shall not be freed vntill that time; how should a good man, who is mercifull to his beast, but remember that day, wherein they shall be deliuered into the liberty of Gods sonnes?

Gods children haue many false tales father'd on them, and with strange aspersions are they besprinkled, the which, as vpon Eagles wings fly through towne and tauerne, country and citie, *Gath* and *Ascalon* vnder the great broad scale of good fellowship; neuer to be reuerted or controuled, vntill the Ancient of daies, the searcher of all hearts, that impartiall iudge, haue the hearing of the case which must be at that day.

The faithfull feele and find in themselves many great infirmities of soule and body, the which shall neuer be perfectly cured till Christ shall appeare. So that the very losse of a tooth, or of the least member, will carry a good mans minde to that day, wherein he beleaueth to be made perfect.

And he is so affected with his Saviour, he hath such a secret loue to all the Saints of God, the which he neuer saw, and a desire to behold the great possession his Father hath prepared for him, (the which he shall not fully behold, and in soule and body absolutely partake of, and joyntly enjoy vntill Iesus come to iudge the world) that his minde is often carried thither. And is it not the great day of reaping?

Doct. 5.

Reas. 1.

Reason. 2.

Reason. 3.

Reason. 4.

the yeere of *Iubilee*? and the marriage of the Lambe and his beloved? Shall not the Diuell and all his foule spirits, that haue persecuted the Saints of God, be rewarded according as they haue rewarded vs? and all the faithfull take possession of that glorious and immortall kingdom, where they shal all with one tongue and heart, with ioy vnspokeable and glorious, sing glory to God, praise to the Lambe, without the least inward opposition or interruption; the which is their chiefe desire, that heere on earth they ayme at: at that wherein their greatest blessednesse consisteth for euermore? So that wonder not then, if the faithfull haue their mindes often carryed to thinke on the day of iudgement.

Use 1.

And if this bee thus, as it is indeede: What shall wee thinke of such who neuer minde this day? verily, they are much affected with earthly pleasures and profits, and haue little regard of the greatest good. Many men in the Inne of this world, are like the swaggerers and prodigals in a Tauerne, who call freely, eate and drinke, laugh and are fat, but neuer minde either the reckoning, or the time of hartely, for they haue sowne no good seed, neither haue wherewith to discharge the shot; therefore suffer these things willingly to slip, and absent themselves out from their mindes, because they haue, or can expect no commodity by either. But the faithfull man is of a contrary mind; for he is sparing in expence, and hath scattered much good graine, the which will bring a goodly crop at his Masters appearing, the great day of reaping, both of which cause him often to looke vpward.

Use 2.

And by this Doctrine wee may proue whether wee bee like minded, or not, to the most faithfull person. Dost thou againe and againe thinke on this day? Is thy minde often carried to this object? Searest thou on high, with the wings of faith and a sound eye to this hill? why then thou art a right bird, truly bred, and not of the bastard brood. Every crosse, base imputation, false report, ach in the joynts, corruption in the flesh and spirit, each good action,

faith-

faithfull prayer, motion of true affection towards Chriſt and his members, heauen and holineſſe will carry the mind of him or her that's truly religious, vpright hearted, to this Mountaine, Marriage day, and time of refreshing. So that, findeſt thou this in thy ſelfe, then be of good comfort: for thou art of the Brides company, and one that ſhall ſee the euerlaſting light, ſit downe and reape ioy and gladneſſe, life and glory in the largeſt fields of Gods goodneſſe, the heauenly Canaan, the new Ieruſalem which is aboue. But if thou art deſtitute of theſe kinde of motions, eleuations; then ſtrive for theſe properties that are the inſeparable breathings and mouings of an holy heart, ſound minde, and bleſſed perſon. The very frame of nature ſtretcheth forth her necke, and peepeth vpward to this ſeaſon. And ſhall the Eagles of the Churches owne breeding, neuer flutter with their wings, and caſt vp their piercing eyes to this rich prey, but ſtand a pruning? that were a thing incredible. Therefore haue this in thy ſelfe, and bee bleſſed for euer.

We may further collect, where Paul prayeth for mercy againſt that day, that

All our prayer are to be grounded on Gods promiſes. Gen. 23. 9. 12. 2 Sam. 7. 25. 1 King. 8. 25, &c.

For our Apoſtle knew full well that ſuch a time would come, and that the Lord would reward euery good worke at that ſeaſon, by vertue of his former promiſes.

Because that they are all *Yea* and *Amen* in Chriſt Ieſus: not one but ſhall be performed, ſooner or latter.

Againe, otherwiſe wee can haue no hope to bee heard. For no faculty can or ought to extend it ſelfe beyond its adequate and proper obiect; it is limited by its peculiar Rules. The eye of the vnderſtanding, and foote or hand of faith may leade vs to God the firſt End, and cauſe of all things; but beyond that they cannot paſſe; for there is nothing further to act or reſt on: Hee therefore that prayeth without a promiſe, denyeth his owne requeſt.

Doct. 6.

Reaſ. 1.

Reaſ. 2.

Use 1.

What madness then is it for the Papist to pray to Saint and Angell? Can they make promises in Christ? or have we any such ground given vs of God? Vaine wishes are reprehended hence; as when men pray for impossibilities; and this doth meeete with those that vse vnlawfull imprecations; and also the blind deuotion of Papist and ignorant Protestant in their inuocations.

Object.

It may be objected that *Moses* desired to haue his name blotted out of the booke of life: *Paul*, to be accursed and separated from Christ; both of which are impossible.

Solut.

1. I answered; that these wishes proceeded from great sorrow of heart for the sinne of the people; from the zeale they had for Gods glory, and loue of their brethren and kinsred in the flesh: yet might be mixed with some imperfection, as the act was in breaking the two Tables.

2. *Moses* deakt as a Mediator betwene God and man, and was a figure of our Mediator Christ, who became accursed that we might be blessed. *Gal. 3. 13.*

3. The intent of *Paul* and *Moses* might be, that they might die a temporall death in stead of the people, and so beare their punishment: For the death of the iust maketh reconciliation. *Isa. 53. 5.* And one of their deatches was worth ten thousand of them all.

4. It must be vnderstood conditionally, and with its limitation; for so Christ prayed; *Father, if it be possible let this cup passe from me; neuer thelesse, not my will, but thy will be done. Math. 26. 39.*

5. They might haue this reseruatiō; as that it might so appeare in the iudgment of the people, not otherwise; for *David* desired, that the names of some might be blotted out of the booke of life, whose names were neuer written there. *Psal. 69. 27, 28.*

6. Finally, these examples are extraordinary, if we either respect the persons, the occasion, or the end; therefore not to be attained to, or imitated of euery common and private man in his vsuall and set deuotions. The Obiection I haue to my power resolved: Now consider what I haue said; and the

the Lord giue thee vnderstanding in theſe things.

And this doctrine will giue vs a ſound direction and a right rule to guide our ſelues in praying. Learne the number of Gods promiſes; know them (as it were) by name, and then aſke what the Lord hath promiſed, and he will giue it thee. Care not how many they be for multitude, how great for ſubſtance and worth; for they bee all true, and but the rule of faith and prayer; and the more excellent fauours the Lord ſhall giue thee, the greater glory ſhall he haue, and his children good. As thou maiſt not dare to aſke what he hath not promiſed; ſo neuer feare to pray for what he hath promiſed, but open thy mouth wide, and he ſhall fill it. Come not ſhort, neither goe beyond the rule, and thou canſt not erre. A Logician, Grammarian, Rhetorician, and every Artiſt muſt know all his precepts and praetiſe them: So muſt a good Chriſtian be acquainted with euery promiſe, and pray as they ſhall direct him. I would haue this leſſon well learned of euery perſon: And take theſe helps for thy direction.

Uſe 2.

Directions
for prayer.

1. Conſider, that the promiſes are of this life or the life to come, temporall things, craue conditionally; eternall, abſolutely.

2. All that the Lord hath promiſed, or that is contained in his promiſes, is either the remotion of euill, or the fruition of good. And euill is, either the euill of ſinne, or of puniſhment: Good is, either carnall things or ſpirituall. And in theſe heads, or within theſe particulars are all things comprehended that thou art to pray for, or againſt. Now thou art to petition for thy ſelfe, or thy brethren; for bleſſings to fall on thy ſelfe, or the elect; or curſings on the reprobate: For that which is a threat to the wicked is a promiſe to the faithfull; becauſe when iudgments befall the prophane, it is good ſome way for Gods glory, or to his children. But let theſe things be wiſely vnderſtood, warily praetiſed.

Moreouer, from this example of the Apoſtle, who receiued many fauours, yet hauing not in the ſame kind to make

requitall

Doct. 7.

requitall, but prayeth for his friend, we note, that
When we want wherewith to requite our friends, then we are to pray unto God for them.

Reas. 1.

This hath beene the practice of all the faithfull, 2 Cor. 9. 14.
 For by prayer we may preuaile with God, so that they may receiue greater favours; we in so doing may procure them spirituall blessings, or an increase of the same substance, wherewith we by them haue beene releued, refreshed.

Reas. 2.

Againe, what if we should not yet in the performance of it, we shall haue comfort; for we haue done our duty and what the Lord requireth of vs.

Vse. 1.

Let none then say, that he wanteth meanes to repay, or pay his debts: for this helpe can neuer be taken from thee. Prayer hath a large extent: pouerty doth not deprive a man of this priuiledge; neither take away the presence of Gods Spirit, or the vertue of his promises. Truly, this cannot but comfort an honest and thankfull heart, and pricke him forward to this way of requitall.

Vse. 2.

And this should teach those, that haue contributed to the necessity of the poore Saints, not to repine or repent for so doing: But rather to proceed therein & neuer to grow weary in this kind of welldoing. Little doest thou know for whose sake, at whose request, thou art so rich & prosperest: For the prayers of the poore are not vaine in the Lord. Then comfort the feeble minded, visit the sicke, cloath the naked, and feed the hungry: for it may, nay it shall proue profitable to thee, and thy posterity.

Doct. 8.

Besides all that we haue said, diuers doctrines notwithstanding remaine behind: they shall be pointed out, and briefly passed; one is this, viz. that

Our principall friends, in a particular and peculiar manner, are to be prayed for.

Paul had beene often refreshed by this his friend, therefore prayeth for him in particular; so he did for others, who haue vfed him kindly. See to this purpose. Luk. 22. 32. Eph. 6. 19. &c.

Reas. 1.

For the law of God and Nature warrant it. As much is to be required, where much is giuen, so much is to be restored where

where much hath bin received. And is not prayer a special meanes to returne favours into the bosome of our friends?

Againe, such friends haue by many kindnesse manifested the truth of their affection, supported vs in our weaknesse: And shall not we then, by all meanes we can, declare our reciprocall amity, and strue to vphold them? *Mary* loued much, the reason was, because Christ forgave her many sinnes: so must we in regard many things are giuen vs: And no surer signe of sincere affection, or stronger meanes to procure welfare to a friend, then earnest, often, and particular prayer for him.

Reas. 2.

This Doctrin semeth to discover a fault in them, that alwaies pray in generals; and haue defended too, that wee are not bound to remember particular persons; grounding their position on the Lords Prayer, where wee be taught (say they) to say *Our Father*: But Christ practised and his Apostles the contrary. The one must be done, and the other ought not to be neglected.

Vse. 1.

And it doth teach vs a twofold lesson. 1. To obserue & learne who bee our principall and special friends. 2. To pray to God in a particular and peculiar manner for them.

Vse. 2.

1. Subjects here must remember their Soueraigne, and the Lords annointed, vnder whom they enioy peace and plenty. *Nebuchadnezzar* must be prayed for, for *Sions* sake; for the members are much beholden to the head.

2. Let children be mindfull of their parents, who, next to God, haue giuen them a being, and preservation. Wee haue too many *Chams*, that discover their fathers skirts; but too few *Shems*, who seek their honour. Is not that eyeworthy to be picked out by the Rauens, and of the young Eagles to be deuoured; that hand, like to the wicked Kings, to wither; and that tongue to cleaue to the roofof its mouth, who be neuer opened, lifted, moched, to pray, defend, and blesse their naturall begetters, that haue suffered and done so much for them? Let such take heede, that *Cain's* curse doe not befall them.

3. The people must not forget their Pastors: For they

be they, that of the slaues of Satan, children of wrath, haue begot them to be sonnes of God, heires of heauen. But this is not the custome of our countymen; they, of all others, care least, pray least for their Preacher; and hence it often falleth out, that God remoues their candlestick, tyeth the tongue of their spirituall Father, that he speaks not to their comfort; or sends some heavy iudgement vpon them for the omission of this dutie.

4. And in conclusion; *Jonathan* must be remembered of *David*; every priuate friend must pray for another: Pray (I pray you) for all men in generall, but especially for Princes, Preachers, Parents and principall friends in particular: for this is the Law and the Prophets.

Another point is this, that

Mercifull men shall obtaine mercy.

Doct. 9.

No doubt but that *Paul* preuailed with God for his kind friend *Onesiphorus*; And *Christ* confirms the point, affirming, that *Blessed be the mercifull: for they shall obtaine mercy.*

Matth. 5. 7.

Because the Lord hath so promised.

Reas. 1.

Reason. 2.

Againe, hee loues his owne image and likenesse in his children; and so crownes it with reward.

Use 1.

Art thou unmercifull? Then expect condemnation without mercy: For to such shall be shame and confusion.

Use 2.

And as this may comfort the mercifull; so it should moue all to shew mercy, that they may bee comforted with the same comforts wherewith they haue comforted others, and that of the Lord. But obserue these Rules.

Rules in shewing of mercy to be obserued.

1. Let the glory of God be preferred aboue and before the reward.

2. Let loue of our brethren, and Gods command, moue more then the reward.

3. Confesse, that it proceeds from Gods mercy, if thou receiue a reward.

4. Stay thou the Lords leasure in expecting the reward.

Doct. 10.

Finally we gather hence, that

They who would finde mercy in the day of euill, are to shew mercy in the day of euill.

Onesiphorus

Onesiphorus refreshed Paul in his day; Christ shall reward him at his day: he found out Paul in Rome amidst the profane; and he shall be found out in the aire, amongst the reprobate. Compare. *Ier.* 38. 9. with *cap.* 39. *ult.* *Ios.* 6. 17. 25. *Matt.* 25. 40.

For God respecteth the circumstance of time, & such actions, of all other, are the best pleasing vnto him, that be done in their season; for all things are to be done in cōlines & order.

Reas. 1.

God then doth declare the truth of his promise, his fatherly compassion the more, then at another season: For fauours in their season are best apprehended, most accepted: And in so much as God will haue a time to reward euery good worke in; why should he not pick the fittest oportunitie, the most acceptable season?

Reas. 2.

Let this allure thee, that hast cōforted others in their greatest misery, that God shall comfort thee in the time of thy greatest extremitie: Thou maist build vpon it.

Vse. 1.

And learne we hence to take knowledge when is the day of euill to others, cōfort them at that instant, that we may with boldnes expect the like at the Lords hands. Refresh the poore afflicted, & needy in their need, and God (in mercy) shall remember thee in thine. We would al haue cōfort in the houre of death & day of iudgment: why then here is the way, take compassion on the members of Christ now, and it shall be vnto thee as thou desirest.

Vse. 2.

But here a Question may arise, why Paul praied for mercy at that day, rather then at another time?

Quest.

1. Because it will be the greatest and most dreadfull day that euer was, to thousands.

Answ.

2. If he find mercy then for his friend, he shall be blessed euer after.

3. And if he should passe that day, there could neuer be any hope of future fauour.

4. Finally, though the Lord should deferre mercy long in the requital of fauours, yet then Paul knew was the day, when no good work should be forgot, or go vnrwarded; therefore he named that day: From whose example & reasons, Let vs all

all

all learn to pray, that all those whom we truly affect, and from whom we haue receiued many kindneses may all find mercy with the Lord at that day. *Amen.*

Obiect.

It will be objected that if *Onesiphorus* had once the possession of heaven, the which he had long before that day, he needed not mercy, for he had it already.

Sol.

Sol.

If he was sure of mercy then, who doubteth but that he was certaine to haue it here also? For he that ascendeth to the highest step, of necessity must take the lower in his passage. Therefore in this we see the Apostles great wisdom in praying.

12. *Paul* prayeth for the manifestation and declaration of Gods mercy to him at that day. For a man may haue a pardon for his offences, be sure of it in respect of himselfe in particular, yet it cannot be knowne to all vntill the king cause it in publike to be proclaimed. And, by the way, learne we this lesson, that God will take a particular knowledge of euery distinct person at that day; for *Paul* prayeth that *Onesiphorus* in particular may haue mercy manifested to him: Yea, he knoweth all his children by name, as he sayd of *Moses*; the which were it truly beleued, and well considered would be no weake ground of reioycing to the faithfull person.

13. And in how many things he hath ministered vnto me at Ephesus thou knowest very well.

Because the same things, for the most part, haue beene handled heretofore, that are to be obserued out of this appellation, or testimony; we will but name the doctrines, and so omit them. Where *Paul* was prisoner at Rome, & now as we see at wane as heretofore in Ephesus; we note, that

Doct. 11.

Sometimes in great Townes and famous Cities it hath gone hardly with Gods Saints.

Reas. 1.

For there the deuill endeauoureth to dwell; as the Pope at Rome at this day & he raiseth stormes of affliction: the leprosie of sin cleaueth close to their walls, through his setting on.

Reas. 2.

Againe, those places commonly haue many sorts of false religions; & all will conspire against the truth, & in that become friends, as we see in *Herod* & *Pilate* in crucifying of our Lord *Iesus*: so we read of *Ephraim* against *Manasseh*, & *Manasseh*

against

against Ephraim, yet both against Judah. *Iſai. 9. 21.*

Let none thinke that the greatnes of the place can exempt him from pouerty or persecution.

Vſe. 1.

Be not too forward to pitch thy Tents at *Bethel*, except thou haue a full and lawfull calling. *Lot* may liue better in little *Zoar*, then in the great city of *Sodom*: *Chriſt* in the ſmall village, then at *Ieruſalem*; *Mofes* at *Madian*, then in *Egypt*.

Vſe. 2.

Where *Oniſiphorus* relieued *Paul* ſo worthy a man, and an Apoſtle, this will follow, that

The beſt man and worthieſt Chriſtian may ſtand in want, & be relieued by a meaner perſon; & that both for ſoule and body.

Doct. 12.

For the one may be in proſperitie, when the other is in aduerſity; in peace, when the other is in war, corporal, ſpiritual.

Reaſ. 1.

God bringeth it to paſſe for to encreate affection, & to knit them the nearer together in the bands of loue and amitie.

Reaſ. 2.

Doe not lightly regard thy inferiour brother: for the weaker may doe pleaſure to the ſtronger: *Timotheus* may do *Paul* a kindnes in carrying him his bookes and parchments.

Vſe. 1.

And the meaner man & weaker Chriſtian by this may be of comfort; for little doth he know how the Lord will imploy him. *Iephthah* was deſpiſed being baſely borne, yet in future time, the people prayed him to be their Iudge, and he was ſo, and he fought, and prevailed for *Iſrael*.

Vſe. 2.

The third point we note (where *Oniſiphorus* miniſtered to him many things) is this, that

A good man thinkes nothing too deare for the preachers of the Goſpell.

Doct. 13.

We are commanded to make ſuch partakers of all our goods. *Rom. 15. 27. 1 Cor. 9. 4. &c.*

For they giue ſpiritual things for carnall.

Reaſ. 1.

They watch for mens ſoules.

Reaſ. 2.

They ſuffer much paine in ſtudy, reproches of the wicked, and bitter pangs for others good.

Reaſ. 3.

In a word, they are the Ambaſſadours of the great King.

Reaſ. 4.

This checketh many, who would be reputed forward profeſſors, and with *Simon Magus*, ſome great bodies, yet thinke all too much that goeth that way. Theſe could be content,

Vſe. 1.

that

that, like *Paul*, Ministers would turne rentmakers.

Vse 2.

But be thou otherwise minded; if he be a man sent from God, preach the word, and is faithfull, holy: all thou hast is too little for him. Let such a man enjoy a sufficient, honourable, and constant stipend: I say, if his doctrine be sound, his conuersion proportionable, make yee much of such.

But would ye know what letteth?

1. Couetousnes: This holdeth all, and cryeth giue, giue; but will neuer part with any thing. We haue a thousand yong men in our dayes (Christ met but with one in his we read of) that would goe away sorrowfully, if they should sell but an hundredth part of what they haue to giue the poore, especially were he a preacher.

2. Infidelity letteth: For men want faith to credit God, therefore they be so strait-handed. Did men beleue that they should be rewarded an hundred fold, would they not be more liberal? And of all men the Usurer he hath no faith; for he will take mans band, before Gods, for Ten; where he might haue the Lords, for Ten-times Ten in the Hundred, and will not.

3. Idlenes is another let: these vsually doe nothing: so they haue nothing, that liue in this lethargie.

4. And the last let is vnthriftines: An vnthrift and prodigall alwaies be in want; for they haue one way, whereout more runs in a day then will returne in a yeare.

The two first, Couetousnes and Infidelity get all but will part with nothing; the two latter, vnthriftines & Idlenes, either are vsually in want, or if they haue it, it runs apace, but a wrong way, and takes its rest, but neuer on the right subiect: So that let Ministers neuer expect maintenance from any of these; especially if he cry out (as he must) against these bosom and beloued sins. Christ was neuer worse vsed, or *Paul* either, then when they preached against Couetousnes and Prodigality: And lazie & vnthriftie persons make sure work for amending; for the one is vsuall, turning himselfe on his bed, like a doore on its hinges; and the other in the tauerne, or tipling house into a barrell or a beast, when they should heare

heare the preacher, and be reformed.

And to end with the end, this we note for a conclusion, that

In the greatest straits the Lord remembereth them, that suffer for his cause and Gospel.

Dof. 14.

Read the Acts of the Apostles: Paul was releued at Rome, often at Ephesus; yea the rude Barbarians did vse him kindly. *Act. 28. 2.*

For God hath the most glory by them.

The rest of the Church most benefit by them.

The truth the greatest praye by them.

Reas. 1.

And sin, Sathan & all his depthes the greatest ouerflow by them: and shall not the Lord then remember them?

2.

3.

4.

Let vs imitate our heauen'y Father, euer respecting those most that suffer for our good; and alwayes to the vttermost of our power to make much of such. *Priscilla* and *Aquila* must be greeted, much respected, why? for they, to saue *Pauls* life, laid downe their owne neckes. Surely if God deale mercifully with those that suffer for him, shall we want compassion towards them that suffer for vs?

Use. 1.

And is it so as we haue heard? Then be resolute in the Lords cause, take vp thy burden, gird thy sword vpon thy thigh, put on al the armour of a Christian souldier, & march on in thy ranck and order. What if Sathan tempt thee? the Serpent brood do bite thee? the fiery triall befall thee? or the King of feare, pale fac'd death looke grin vpon thee? Yet the word is gone out, the oath is annexed to it, and the Spirit hath sealed; that they that suffer for the name of God of Papist or Pope; men or Deuills, in Rome or else where, shall neuer be forgotten, forsaken. Take a view through all the holy letters; cast thine eye on all the former ages; looke where thou wilt, or canst, and thou shalt alwayes find it so; that in the greatest misery, God hath remembered mercy; in the greatest weakenes, given power; in the most pinching ppoerty, sent plenty; and in death conueied life. Wherefore neuer feare want, misery, penury, mortality: for the Lord shall be with thee, whether soeuer thou goest, and in what estate soeuer thou beest.

Use. 2.

But

But (me thinkes) I heare some say, *What needeth all this?* Are we not at peace? may we not sit vnder our vines? sleepe safely in our beds? walke the pleasant fields? eate, drinke, and take our pleasure?

Mistake me not: For I am not weary with these fauours; I wish the Sun of that morning may neuer rise, or that euill time approach, wherein it might be said, the Arke is gone, and the glory of God from this our Israel. Yet, is not Sathan compassing the world? hath not the Serpent much viperous spawn? will not his great instrument, that blacke, crawling, vgly adder, the Papist, be casting foorth his venome, shooting out his sting, and lye lurking in the sweetest herbes, to bruise the heele of the seed of the woman? But to let this passe; death will come; iudgment will come; and damnation will come: this thou knowest: And is it then in vaine to comfort thee against those three fierce gyants? that thou shalt conquer and overcome them all; that not an haire of thine head shall perish; but thou shalt be landed safe at the kay of *Canaan*, the kingdome of God?

I cannot tell; I doe but guesse; yet (except thy faith exceed mine) me thinkes, I am not herein at all deceiued, neither a whit vnprofitably exercised. But I say no more; Let the day declare it.

FIN IS

Laus Deo Amen

Laus Deo

11

